

BEHOLD
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CHRISTIAN ALLIANCE

AND FOREIGN MISSIONARY WEEKLY

VOL. XVI.

NEW YORK, FRIDAY, MARCH 13, 1896.

NO. 11.

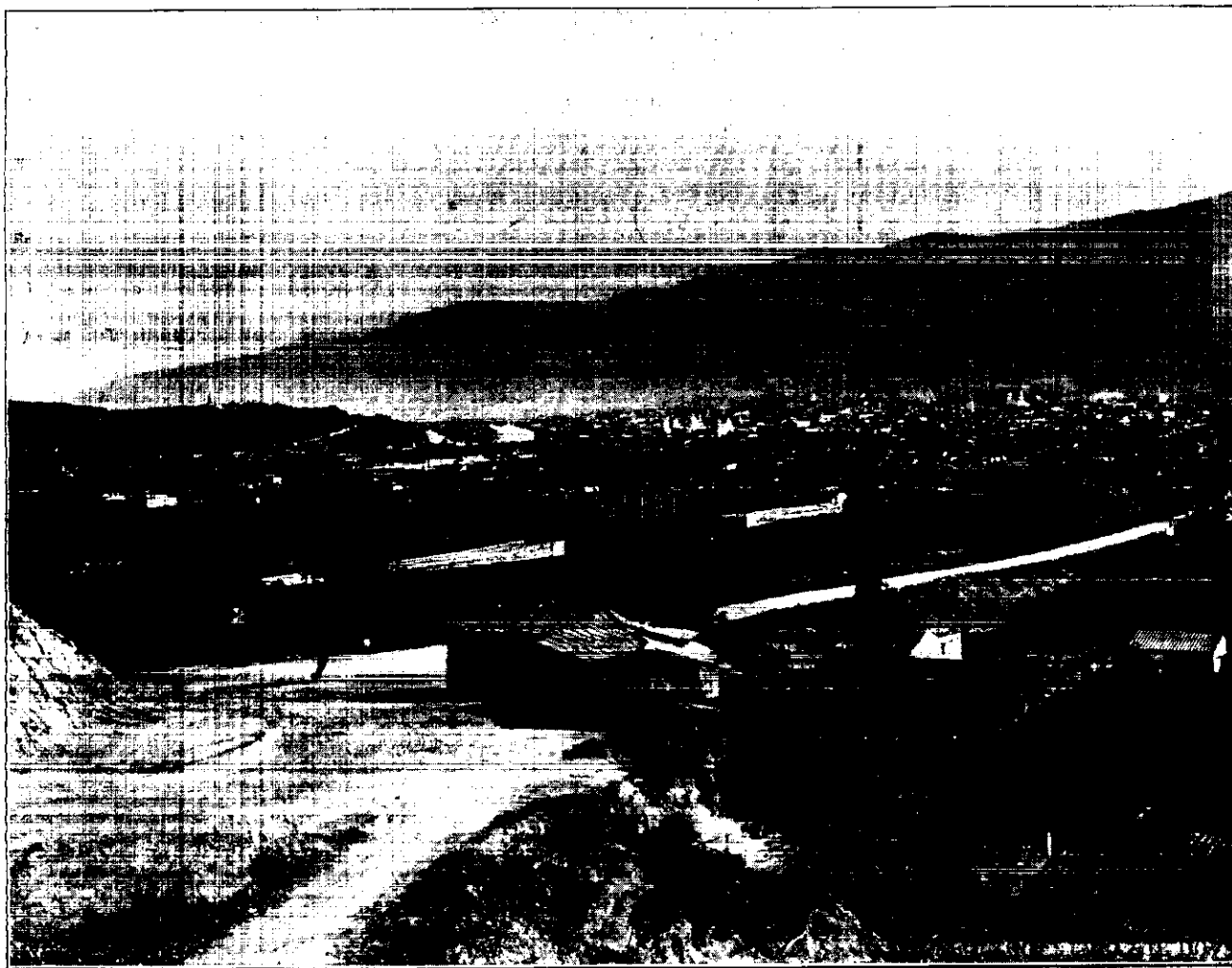
The Venezuelan Capital.

BY MISS BESSIE WHITE, OF VENEZUELA.

CARACAS, so easily reached, and with a climate so agreeable, when compared with the oppressive heat felt in many other parts of the republic, has been well nigh completely neglected by God's messengers of pardon and peace. To day

which are of pretty frequent recurrence, seem to awaken the same feeling in the people again, but, however passing these feelings are, one sees by them that the great Convincer of sin is at work.

The eager questioning of spiritualists, of image worshippers, and of the indifferent, as to how we feel in an earthquake, and their keen scrutiny of our faces as I reply, stirs one with longing, that



CARACAS, THE CAPITAL, OF VENEZUELA.

in its morality, it seems to have sunk back to where it must have been in 1812, when the great earthquake devastated the city, its ruins covering the living and the dead.

The old people tell how the terror-stricken survivors prayed God's mercy—debtors paid their debts, and the immoral sought to still their fears by tardy marriage. The slight earthquake shocks,

the reality of God's Word, which they are seeking to find in us, might be sought by them for themselves.

Those who listen to the priests, in very many cases, eye us with fear, thinking we are spiritualists. Any books or tracts, marked with the stamp of the Bible society, are supposed by Rome's credulous hearers to emanate from spiritualistic cen-

tres. Rome does well to fear this dread spiritualism, which has honeycombed the city and the land.

As the spiritualists all read the Bible, or, at the least, the New Testament, seeking in it support for their theories, though they may not be guided to see their own evil teaching, they certainly are, to see that of Rome.

One spiritualist, in speaking of her groping in the darkness, spoke of spiritualism with gratitude, as having been, for her, the open door of escape from that darkness. But in a following visit, with a pathetic wistfulness, she said to some others who were present, "This is the lady who spoke of the peace which surpasseth all understanding. And she says they have got it!"

The Word of God brought to bear upon the spiritualists' strongholds, and the theories of the Theosophists, we prove, leaves their defenders without a refuge. "It is written" gloriously beats the enemy back to day, God grant that the captives may raise it as a weapon to escape from his grasp.

Passing in the street with our Bibles, one and another remark, "Those are spiritualists." But now after seeking God's wisdom we meet this remark, by placing in their hands a little gospel or tract, with a printed slip attached, which pleads attention, and says, "The contents of this book are very much against spiritualism, as is all the Word of God."

Armed with some such books, we started out, and soon were hard at work in one of the districts of the city. "You see we do not wish you to be afraid of us!" "See what we have had printed to make you believe us, that we are not spiritualists, and to show you that you may read our good books which tell about the free pardon Jesus Christ bought for sinners, and which He gives to anyone who wants it, and accepts it of Him, for nothing."

These words got us a ready hearing, and soon men, women and children, stood outside their doors, and waited their turn for the gift of a booklet, and a conversation.

When our supplies were exhausted they still stood waiting to hear the message. The exclamations of, "It is so!" were scarcely less emphatic than the declaration on my part, "It is so, and we have proved it."

So eager and untiring were our listeners that it took us about an hour to walk little more than a hundred yards. "I know what you think we are, but you are mistaken, friend," brought one of the most averted faces toward us.

The woman who helped us to begin our work, by calling loudly for us to bring her a tract was the only one who turned from the words with scorn and despair. Sitting down with dejection she turned her contempt from us on herself, saying, "Why, I do not know, even, how to repeat prayers!" The young girl by her side exclaimed, as she listened to the gospel, "I am such a sinner! I need pardon!"

Many on being questioned as to what reason Jesus the Saviour had in dying for us, answer, "To set us a good example," or, "To help us to save ourselves."

Certainly that gospel "which is the power of God unto salvation to everyone that believeth" is hungered after in this dark world. And anyone who goes forth as a willing herald of the good news knows, assuredly, that while his Master requires him to stand at his post, his life is indeed a charmed life.

Oh, come to give the news to those who have never heard, and daily to prove with us, that a stronger than the enemy binds him, while the message is resolutely given.

We bring to you, not the appeal of the millions who pass with sin burdened souls into God's presence, the millions who "did not know," but rather we bring to you the command of the One who said, "Go ye into all the world, and preach the gospel to every creature." And God give to each child of His who reads these words from Caracas, His own power to realize, that not alone poor Venezuela lies in the grasp of idolatry and spiritualism, but that millions more of this vast continent are in like condition, while the five million Indians have, as yet, scarcely had one chance given them by the ambassadors of the crucified Saviour.

A Great Need.

BY MR. W. A. CRAMER, CONGO MISSION I. M. A.

WE have been much blessed since returning from the Congo Mission field, by coming in contact and loving sympathy with our many friends, who have so faithfully held us up before God while in the far off lands of missionary labors. We can never overestimate the importance of this fellowship and bond of unity that hold together the body of Christ here upon earth. In Virginia, Pennsylvania, New Jersey, New York and Boston, we have been received with unusual cordiality, which we take to mean an increased interest in the work of the church in the regions beyond. Our message has not been so much in the manner of entertaining or of relating personal experiences, as that of calling the church as a whole to view the great subject from the standpoint of God's own thoughts concerning the world's evangelization.

A few in the church are beginning to realize the meaning of the days in which we live, and are already seeing some of the needs of the people of God. No need is so great as that of understanding the plan and purposes of God in the redemption of humanity.

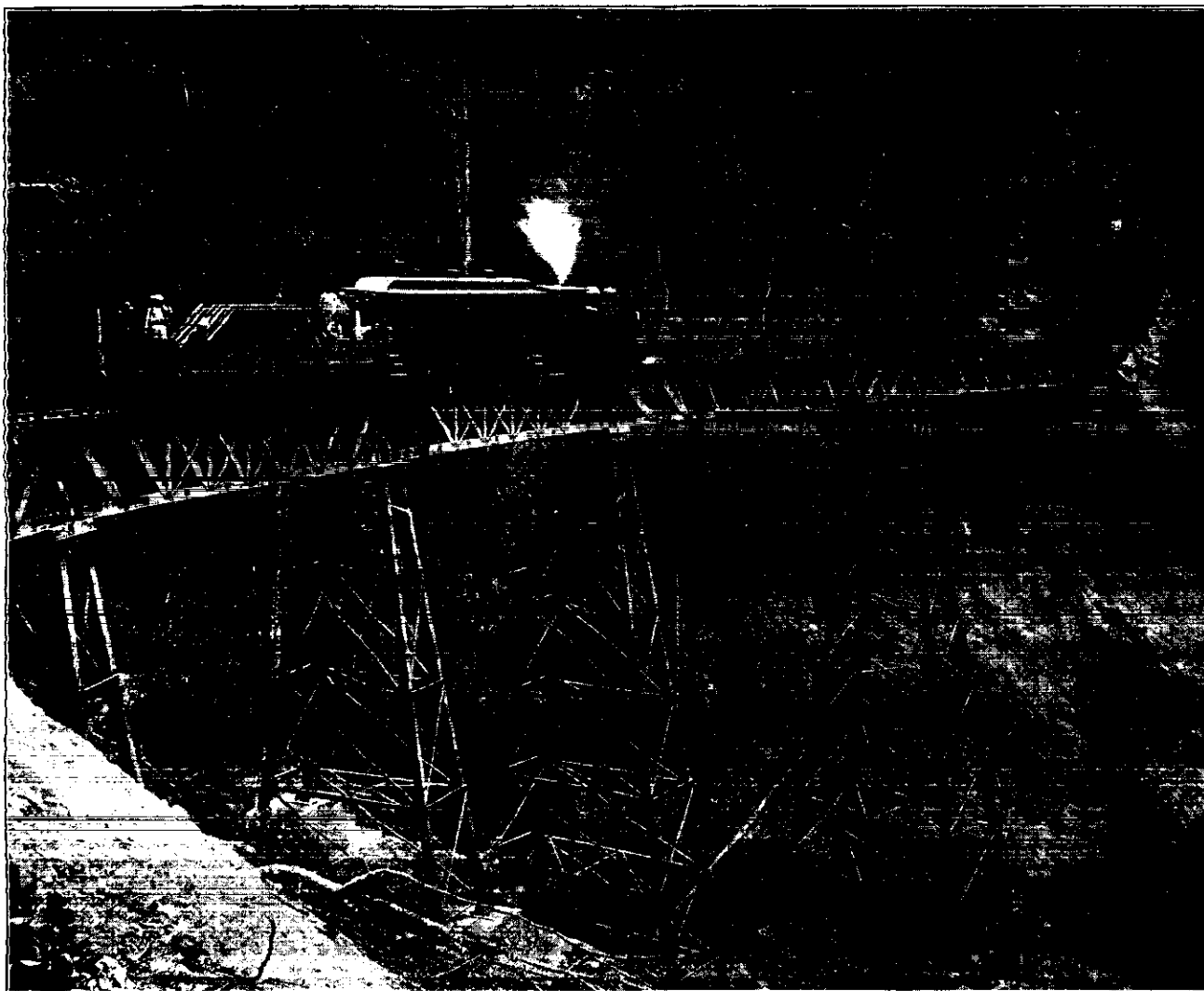
First. We are to comprehend the purposes of the church in the world. We believe the commission to go and "disciple" all nations, and to "witness" to all peoples, is fundamentally the work of the body of Christ, as far as outward acts are con-

cerned. She must, therefore, have the true spirit of the "disciple," which is taught by our Lord Himself in Luke xviii., "Sell all that thou hast, and distribute to the poor; and come, follow Me." And again, as exemplified by the disciples, "Lo, we have left all and followed Thee." The power of the church is not to be found in combination and consolidation, but in distribution and separation. "Come out from among them, and be ye separate, saith the Lord."

Christ's purpose in the church is to beget unto Himself by the Holy Ghost "a people for His name," a people who shall so reflect His image in

Let the church truly begin to distribute and separate—separate from worldly methods, and the first step towards following the Lamb and understanding the purposes and plans of God will be made.

Second. The present great opportunity. Never in the history of the church was there so great an opportunity given for distribution as at the present moment. The whole world lies open at our feet begging for the crumbs that fall from our overburdened tables, and yet we shut up our bowels of compassion against them and refuse to hear their piteous cry. We spend in America



A VENEZUELA RAILWAY.

a dark and sinful world that men shall ever be made to acknowledge the reality of a Divine Christ; a people who shall, indeed, prove to the world the sublime truth, "Because as He is, so are we in this world." Many at this point, like the certain rich ruler, are exercised about what they shall do. Let the words of the Master answer, "Get rid of everything, distribute to those standing in present need, and come, follow Me." In this very act we follow Him, for did He not give His all and thus do the will of Him that sent Him? "I am come to do the will of Him that sent Me." "Lo! I come to do Thy will, O God." "I do not Mine own will, but the will of My Father in heaven."

\$150,000,000 annually for liquors and tobacco, and \$5,000,000 or three hundred times less, for the spread of the gospel in heathen lands. A part of this enormous liquor and tobacco curse Christian men and women are responsible for. How much God only knows! Should we not change the channels of distribution and consider those who are perishing in heathen darkness?

Hundreds of thousands of dollars are spent in unnecessary educational and philanthropic enterprises, simply to maintain denominational and sectarian recognition, with but little reference to the actual demands, in localities where opportunities for such are so abundant. Unfair distribution

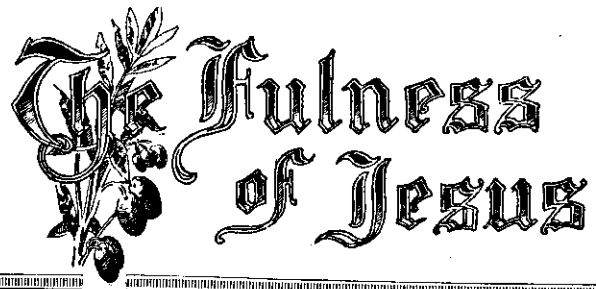
of even the meagre funds at the command of the church is the greatest cause of blockades in the movements of the work. Hundreds of young men and women are knocking at the doors of our church boards and asking to be sent to the unevangelized portions of the world, but the reply comes back from within, "No money, no money," and yet year after year, immense enterprises demanding millions of money are being carried on by Christian men for no other purpose than that their particular denominational reputation must be sustained.

Count Von Gotzen, a young German Army Lieutenant, fits out at his own expense a most costly expedition of some hundreds of African natives, and travels through the jungles of the Congo simply to gratify a personal desire to see the country about which the whole world is so deeply concerned, and yet many Christians have become veterans, as they think, in the army of the Lord Jesus and have never ventured the tenth of what this young German has for his own gratification. Strong, ambitious young Belgians are waiting by the scores in Brussels to be appointed to dangerous military posts in the Congo State. Their appointment only awaits the news of the death of some one already in the field who had himself stood ready to step into the place of a fallen comrade. Forty thousand natives in India are ready to be baptized, but do not dare to come out openly and confess Christ because there are not enough mission stations in their midst to give them places of refuge from the persecution of their own people.

Oh! Christian brothers and sisters, how can you in the ages to come enjoy life when in this age you are keeping so many hundreds of thousands out of this blessed privilege which you dare to call yours? "Sell all thou hast, and come, follow Me," says Jesus. Yes. Let go. Help go. GO.

Third. The final consummation. "Thy kingdom come." "Thy will be done on earth as it is done in heaven." In preparation for this we believe the Holy Ghost is now calling many of God's own children to leave all and follow the Lamb whithersoever He may lead them. The true child of God is feeling the "thrusting out" of the Spirit, in order that we may be brought into that inheritance of the saints who shall reign with Christ as King of kings in righteousness a thousand years upon the earth. Thus let every child of God be watchful, vigilant, and obedient to our Lord's last command, lest they be found wanting when the day comes, and the Bridegroom shall appear in the clouds of heaven for His long waited-for one, and some who now sit in ease and unconcern, suddenly awake to the consciousness that such tribulations as were never known shall fall upon the earth. Behold the Bridegroom cometh. Let us go out to meet Him.

"He's coming back His Bride to claim,
And lo, the day draws near;
O ye, who love the Saviour's name,
Look up, He'll soon be here,
Your hopes will meet fruition when
The Lord returns to earth again."



The Holy Spirit

IN THE FIRST EPISTLE OF JOHN.

BY REV. A. B. SIMPSON.

ONE is impressed with the limited number of direct references to the Holy Ghost in the great Epistle of the beloved disciple in comparison with his references to the person of the Lord Jesus Christ.

There are only four or five passages in all this long letter, in which the blessed Paraclete is mentioned by name, but Christ is referred to over and over again. One is led to inquire why this should be. And perhaps the answer suggests a deep and beautiful truth. John was so saturated with the Holy Ghost that, like the Holy Ghost, who never witnesses of Himself, He was constantly thinking of Jesus, and witnessing of Him. The very fact that he was not directly referring to the Spirit was the best evidence that he was in the Spirit, and that he was occupied, as the Holy Ghost always is, in thinking of Jesus and glorifying the Son of God.

And so, beloved, as we are most full of the Holy Ghost we shall be most occupied with Jesus; so that we will not think so much of our own experience or of the Glorious Friend within us as of the face of Jesus and the depths of His heart of love.

There are, however, several very important references to the Holy Spirit in this epistle. Before we take them up in detail, it is necessary that we should explain our silence respecting one of the verses in this epistle which bears most direct witness to the Holy Ghost.

It is the well known passage, I. John v. 7: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." This verse which contains so direct and theological a testimony to the doctrine of the Trinity is undoubtedly spurious. It is not found in any of the early manuscripts, and by the consent of the highest scholars of our age it has been omitted from the revised version, and was undoubtedly added by some transcriber, who had more zeal for theology than discernment of the mind of the Spirit and the order of thought in this chapter. The verse is quite irrelevant in the place where it is introduced, and it is by no means necessary to prove the Divinity either of the Son or of the Holy Ghost.

I. THE HOLY GHOST AS THE DIVINE ANOINTING.

"But ye have an unction from the Holy One, and

ye know all things. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in Him." I. John ii. 20, 27.

We have previously referred to the symbol of oil, and the figure of anointing with reference to the Holy Spirit. The idea of this passage is substantially the same as in the passages formerly referred to. The word is a little different. It is not so much the anointing as the unction, the *chrism* which is here mentioned.

We need not remind our readers that this word unction and anointing is the same word from which the Christ comes, so that anointed one just means Christ one. We read in the previous verses of the anti-Christ and of the many anti-Christes who shall come. In contrast with these are the *Christ ones*. The Holy Ghost is raising up Christ men. The word Christian is derived from this root, but it is not entirely satisfactory. A Christian is one that is somehow connected with Christ, but a *Christ one* is one that is united with Christ and represents Him, being, in fact, a second edition of Him, and representing the very life of Christ among men.

Now this was the great mission of the Holy Ghost—to set apart the Christ, and make Him the great Pattern for all future men. Having accomplished this work in the glorification of Jesus, He is now reproducing the Christ, in the *Christ ones*, and calling and training the disciples of Jesus to represent the Master and repeat His life through the Christian dispensation.

We have already called attention to the use of anointing in setting apart the prophets, priests, and kings, and to the special significance of the name of Christ in relation to His threefold office as our Prophet, Priest, and King. In like manner we are anointed to be the prophets, priests, and kings of the Church of God; to be God's witnesses to men of His will and work, to be God's intercessors for men, and to be God's kingly ones, victorious over self and sin, and waiting to share with our blessed Head the kingdom of the Millennial age.

Now the Holy Ghost calls us to this high ministry and fits us for it. The anointing here spoken of is described as a Divine gift, "Ye have an anointing." The verb here is quite emphatic. It means we have received a special gift, and we know we have received it. Beloved, have we received the Divine anointing, the Holy Ghost?

His work is here referred to especially in two aspects, as a Teacher, and as a Keeper. As our Teacher He brings to us the mind of God through the Holy Scriptures. The language here used does not imply that we are inspired as the Apostles and Prophets of the Lord, to know the will of God apart from the Holy Scriptures. It does not mean that we are not to receive the message of God from human lips; but it does mean we are not to receive any message as the word of man, but, even

when we are taught by the ministers of Christ, we are to receive them as the messengers of God, to compare their word with God's Holy Word, and only to receive it as it is the voice of God, speaking to our conscience in the Holy Ghost.

But this anointing not only teaches us, but keeps us abiding in Him. The great object of this blessed presence in our hearts is to unite us to Christ, and to keep us ever dependent upon Him and close to Him, so that "when He shall appear we may have confidence and not be ashamed before Him at His coming." So let us receive Him, so let us abide in Him, so let us represent our blessed Lord; and in the age of anti-Christ let us be not only Christians but Christ ones, standing for our Lord on earth as He ever stands for us in heaven.

II. THE INDWELLING SPIRIT.

"And hereby we know that He abideth in us, by the Spirit which He hath given to us." I. John iii. 24. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." I. John iv. 13.

It is not so much, however, the indwelling of the Spirit that is here referred to, as the indwelling of Christ through the Spirit. The object of the Holy Ghost is to reveal and glorify Jesus and make Him personal and real in the life of the believer.

This is not a matter of faith, but it is a matter of knowledge. "We know that He abideth in us." It is real to our consciousness, it is satisfying to our hearts. Christ is to us a personal presence, claims our affection, and satisfies all our need, while the Holy Ghost just ministers Him to us, and holds us in abiding communion with Him as the source and substance of all our life for spirit, soul and body.

We shall never rightly understand the Holy Ghost so long as we terminate our thought upon Him. The Scriptures always lead us on beyond every subjective experience to the person of the Lord Jesus Christ Himself.

III. COUNTERFEIT SPIRITS.

"Beloved, believe not every spirit, but try the spirits, whether they be of God, because that many false spirits have gone forth into the world." I. John iv. 1, 2. The great ambition of the devil is to counterfeit the Holy Ghost. He has always had many counterfeits and many anti-Christes, but as the age draws to a close "the spirits of wickedness in heavenly places" will grow thicker and "the wiles of the devil" will become more subtle and deceiving.

Already we can discover the beginning of that age of Satanic delusion which is to close the present Dispensation and gather the hosts of evil to "the great battle of the Lord God Almighty." Often he comes in the disguise of good, and as an angel of light, and God has warned us to be watchful and to "be not deceived."

The apostle John gives us the supreme test, and that is the witness these spirits bear to the Lord Jesus Christ. When any spiritual influence ter-

minates upon itself, and does not directly lead us forward to the Lord Jesus Christ and to glorify and vivify Him, we have good reason to be doubtful of it. Any spiritual experience that rests chiefly in the experience and in its delightfulness or significance, is very apt to prove another spirit. The Holy Ghost always witnesseth to Christ.

This passage gives us a still more discriminating touchstone by which we may detect some of the spirits that have gone abroad in our own day. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; but this is that Spirit of anti-Christ of which we have heard that it should come," and which even in John's day was in the world.

This is the Spirit that denies the material world and the actual physical incarnation of the Lord Jesus Christ, making the story of creation a beautiful allegory and the account of Christ a fiction, discarding the doctrine of sin and atonement and the actual crucifixion of Christ as a substitute for sinful men.

It is not necessary to name the plausible and widespread error which is abroad to-day, which tells us that there is no material world, that there is no material body, that there is, therefore, no physical basis for disease, that everything is ideas and mind, and that all we have to do is to think rightly, and everything else will be right, for pain is only an idea in the mind, and if we refuse to believe in the pain it will cease to exist, and healing will follow as a matter of course. This is neither Christianity nor science, but it is the false spirit which John predicted eighteen centuries ago, and one of the harbingers of the final anti-Christ.

But there are many more abroad. There is real danger among those who know the Holy Ghost, that they should get absorbed or lifted up in their own self-consciousness, and thus be separated from Christ and the truth. Satan is trying to get us on a pinnacle of the temple that he may cast us down in some wild fanaticism or presumption. If we are God's true children he cannot kill us, but he can break our backs and disable us for the battle of the Lord. He can mar our testimony, cause our good to be evil spoken of, and make us so extravagant and ridiculous that we shall not commend our testimony to thoughtful and well-balanced men. May God give to us "the spirit of a sound mind," as well as of "love and power."

IV. THE SPIRIT OF VICTORY.

"Ye are of God, little children, and have overcome them; because greater is He that is in you than he that is in the world." I. John iv. 4.

The secret of victory is to recognize the Conqueror within and the adversary as a conquered foe. John does not say we shall overcome, but he says we have overcome them, because He that is in us is "greater than he that is in the world." "He that is in us" has already conquered, and He leads us on to His own victory. We are to meet the enemy as already subdued, and, like Joshua and the hosts of Israel, to put our feet upon the necks of the giants and look in their faces with defiance. Satan only has power when he can make us dread him. He flees before victorious faith and holy confidence.

At the same time, John fully recognizes the power of him that is in the world. "We are of God," he says later, "and the world lieth in the wicked one." It lies in his arms, a helpless captive, taken alive at his will. He is the power that controls it, and, although it may look sometimes like a very cultivated, beautiful and civilized world, yet the principle that lies at the root of all its progress and power is human selfishness and, therefore, godlessness. Christ is not yet the sovereign of all the world. He is the sovereign of His people's hearts, He is in them, Satan is in the world. But the heart in which He dwells is already victor, and goes forth to every conflict with the battle cry, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

V. THE WITNESSING SPIRIT.

This is the last aspect under which the Holy Ghost is presented in the Epistle of John. "It is the Spirit that beareth witness, because the Spirit is truth. And there are three that bear witness in earth, the Spirit and the water and the blood, and these three agree in one," I. John v. 6, 8. The three witnesses who agree upon earth, are the Holy Ghost, the water of baptism, and the blood of Jesus Christ which we commemorate in the Holy Supper, and which we recognize as the atonement for our sins, and the purchase of our redemption. It is of the witness of the Spirit that we are called, however, to speak here.

1. The Holy Ghost witnesses first through the Word, and this is John's argument in this passage. He says, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son; for God hath given us eternal life, and this life is in His Son." Then he goes on to say that if we receive not this witness "we make Him a liar, because we believe not the witness which God hath given of His Son." This is the message of the gospel. It is the Holy Ghost that speaketh. It comes to men as God's witness and He declares to the sinner that God hath given to us eternal life, and that this life is in His Son, and that if we accept His Son, we have life. Now our duty is to believe this witness, and to believe it implicitly and immediately; and the moment we do believe it it becomes true for us, and we are included in the objects of this great salvation. This is where faith must commence, by taking God's witness and believing His Word respecting our own salvation through Jesus Christ.

2. The Holy Ghost next witnesses in our hearts that for which we have believed is true for us and real to us. "He that believeth on the Son of God hath the witness in Himself." The moment we believe the Word, that Word becomes effectual in our hearts and brings us into the actual experience of peace and salvation. The Word comes first and then the inward witness. We cannot receive the Holy Ghost's assurance of our acceptance of salvation, until we believe on the simple Word of God that we are accepted and saved, simply because we have come to Christ as He commanded us, and we are not cast out as He promised. Then the soul enters into a real and conscious peace and a delightful assurance based upon God's Word, and repeated by God's Spirit to the individual conscience that we are the children of God.

3. The Holy Ghost witnesseth to our deeper union with Christ and our Divine Sonship. When the disciple fully yields himself to God, he is sealed with the Holy Ghost, and the Spirit of Sonship is shed abroad in the heart, and Jesus Christ is made

personal and real to the soul. The Spirit of God testifies to our union with Him. And so Christ has said, "At that day," namely, when the Spirit of God comes, "Ye shall know that I am in the Father, He in me, and I in you." This is the sealing of the Spirit. This is the wedding-ring forever authenticating the marriage of the soul to its Beloved.

4. The Holy Ghost witnesses to God's acceptance of our prayers. This follows in I. John v. 14, 15, "And this is the confidence we have in Him, that, if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

5. The Holy Ghost witnesses to our service, and gives us the seal of power and usefulness. "God also bearing witness unto them with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to His own will," Hebrews ii. 4. We go forth to the service of Christ and the Holy Ghost bears witness to our service. He gives us power for service, He gives us souls for our seals, He makes our words effectual, and He makes our fruit "remain," for His glory and our own eternal joy.

Every servant of Christ who is baptized with the Holy Ghost has a right to expect the witness of the Spirit to his work. Just as of old, "they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following," so still we have a right to expect "the signs following." Sometimes they are spiritual signs, in the conversion of souls; sometimes they are physical signs, in the healing of the body; sometimes they are circumstances of marvelous import, in answered prayer, difficulties removed, signal providences of God, and the manifesting of God's approval and blessing. So God has set His seal upon the missionary work of our day. So God has set His seal upon the testimony of those who have dared to claim the fullness of the gospel, and enter into all the riches of their inheritance. So God will set His seal upon every life that is fully consecrated and fully yielded to Him.

Beloved, claim the witness, expect the power, do not be satisfied without His seal to your testimony.

6. The Holy Ghost not only witnesses to us, but witnesses through us. The special object of His coming upon us is that we shall be witnesses unto Jesus. "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

This is the great ministry of the Spirit, to witness through the disciples of Christ to the church, to the world, and especially to the heathen.

Beloved, have we, as we read these words, the consciousness that we have been true to our testimony? Have we stood for Christ in our home? Have we spoken to all in our household fearlessly and fully the witness of Christ Jesus? Can we say that we are "pure from the blood of all men?" Are we known in our business and social circles as uncompromising friends of Christ? Have we dared to speak in the church of Christ in every proper and becoming way the message and the witness of the Master? Is our position known? Are we out and out for Christ, and is it our joy and privilege, as opportunity is afforded, to bear witness to the *unsaved*, of Him who is able to save to the uttermost? And shall we some day find waiting for us a chorus of loving hearts that shall be our eternal crown and seal?

A few weeks ago, the writer had the great joy of standing in a pulpit before a large congregation, and hearing the pastor of that of that great church rise and tell his people that more than twenty years ago, he had been led to Christ by the one who now stood by his side, although this fact had never yet been known to this one, whom he introduced to his people as under God the instrument of his salvation and usefulness. As our heart thrilled with humble gratitude to God for such a privilege, we seemed to see the vision of a time when, in yonder heavenly world, one and another might come forward and greet us and lead us to the throne and tell the blessed Master that He had used us to bring them to God, and we for the first time should meet and know the children from many lands that the Holy Ghost had made seals of our ministry. Oh beloved, will anyone there be waiting and watching for thee? Have you some surprises in store at God's right hand when you shall "rest from your labors and your works shall follow you?"


Let us receive the fullness of the Spirit first, and then we cannot but give Him. Let Him witness in you and to you, and then He will surely witness through you. Oh, let us be so fully given to Him that He can possess us and control us, and then can use us to reproduce in others the blessing which we have received.

In a frontier Indian mission station a little girl one day came to her teacher and said, "Teacher, will you let me do something?" The teacher asked her what she wanted to do. She said, "I want to give myself away to you, because I love you," and kneeling down by her side and putting her two hands in the teacher's, she said, "I give myself to you, because I love you." And the little heart just swelled with gladness, as she threw herself into the arms of her teacher, so glad to be owned and loved.

A few days afterwards she asked the teacher how she could consecrate herself to Christ. She had heard about it, but didn't understand it. The teacher said, "Darling, just give yourself away to Jesus as you gave yourself away to me."

A light came into the little face, and kneeling down again beside her teacher, she clasped her hands, and looking up with holy reverence, said, "Jesus I give myself away to You, because I love You;" and then the Holy Ghost came down and she knew she was sealed His own forever.

She had a very wicked father in a distant station, a cruel, brutal man who refused to listen to the gospel. She began to pray for him, and one day she asked the teacher if anything could be done to save him. "Why," said her teacher, "write to him and tell him that you have given yourself away to Jesus, and ask him to do the same." The little letter was sent with many tears and prayers. Days and weeks passed by, but nothing seemed to come out of it. She did not know but he was fiercely angry and waiting for some terrible revenge. But one day he appeared at the mission. He had walked fifty miles, and was tired and broken, and tears were running down his face. He asked for the teacher, and then he requested to be baptized. He said he had come "to give himself away to Jesus," and amid the rejoicings of his little one, and all at the station, the rough, brutal, wicked man gave himself to Jesus, and became a humble follower and fearless witness to the Saviour he had hated and despised.

Beloved, shall we let Him have us, and then shall we let Him use us likewise? 

Sanctification, the Parents' Necessity.

BY PASTOR W. J. MOSIER, BROOKLYN, N. Y.

SANCTIFICATION is necessary to the glory of God in every department of religious life.

Without it we can have no sure knowledge of the Word of God, no complete idea of submission to the Divine will, no perfect love, no successful Christian service, and no abundant entrance into the Kingdom. But the necessity of entire sanctification is felt in none of the departments of life more than in the training of children.

First: It is a necessity if we would duly appreciate children. The sentimental talk of society regarding children is very far removed from the Scriptural idea. The Word declares that "children are an heritage of the Lord." Hannah accepted Samuel as such, and Napoleon mourned that he was not thus favored by the Divine Giver.

"As arrows in the hand of a mighty man, so are children of the youth." Mr. Spurgeon thanked God for two of the best boys, and never complained that God had never given him other children, but often thought what a blessing they would have been after his two boys had left him to enter the service of the Lord.

Cornelia, the mother of the Gracchi, rightly rebuked the rich Campanian lady, boastfully displaying her jewelry, with the words, pointing to her boys who had just returned from the public school: "These are my jewels."

A rich man, with the modern idea of the worth of children, said to his poorer friend, pointing to his large and beautiful family, "These are what make rich men poor;" and was met with the noble reply: "No, sir, these are what make poor men rich."

"Suffer the little children to come unto Me, for of such is the kingdom of heaven," has forever stamped the true value upon the army of little ones, and only those who have gained the Christ spirit by entire consecration can rightly estimate these precious gifts.

Second: Sanctification is also necessary to faithfulness in training children. This is the most important, delicate, and sacred work of life. Children are like clay in the hands of the potter, and what they will be depends entirely upon the spirit of those who mould them. Faithfulness is the means by which children are to attain their highest place in life. "Train up a child in the way he should go" indicates the importance of the work of the parent.

Alexander the Great, that he might have trained warriors, insisted that they should be born in the camp, and thus they were born and bred for war. Only those children born and faithfully trained of sanctified parents can most glorify God. Abraham was honored with the secret regarding the destruction of Sodom and allowed to intercede for the

wicked city, not because of his genius, or because he was the Father of the Faithful, but because he "would command his children and his household after him." His faithfulness to his children made him the friend of God.

Children must know and choose to love God for themselves, but faithfulness on the part of the parents is the one great means to this end, and such faithfulness comes only by entire consecration.

Third: Sanctification is necessary to give ability to properly train children. Some have this ability by nature, but all can have it in answer to prayer. God permits no one to be a parent who may not also have grace for this all-important work. If all would pray with Manoah: "Teach us what we shall do unto the child that shall be born. How shall we order the child, and how shall we do unto him," there would be more happy parents and less wayward children.

God expects the parent to control and train children, and gives grace accordingly. If it is not claimed, then retribution must follow, as in the case of Eli who restrained not his sons, and Lot who lived a divided and worldly life.

Fourth: Sanctification is necessary for self-control, and self-control is necessary for the proper training of children.

Paul's requirements for pastors and deacons are alike in this, that they must rule well their own houses, having children in subjection. If this simple rule was followed in all our churches, the world would soon be turned up-side down. Because it is so universally disregarded, God's blessing is necessarily withheld in the church. There is sufficient grace given to fulfill this condition, and only those who are wholly yielded up to God enter into it.

Fifth: Sanctification is necessary to that faith which is required for the proper training of children. Unbelief is everywhere prevalent regarding children. God's Word says: "Train up a child in the way he should go, and when he is old he will not depart from it;" but the worldly-wise say that the best people have the worst children—a fact which cannot be proved, however.

Prevalent unbelief says it is impossible to train children so they will overcome their self-will, the world with all its allurements, and the devil with all his devices, and that we must take our chances regarding the fate of our children. Faith says: "As for me and my house, we will serve the Lord." "Believe in the Lord Jesus Christ, and thou shalt be saved and all thy house." "By faith Noah built an ark to the saving of his house."

God says to the man of faith as unto Abraham: "I will be a God unto thee, and unto thy children."

Faith brings the child into right relations with God, and God co-operates with the man of faith. Furthermore, we may claim not only salvation, but sanctification for our children. "The promise is unto you and your children." Any consecrated parent may have the assurance that his children

will not only be saved, but be filled with the Spirit and given an abundant entrance into the Kingdom.

These facts may be considered too ideal for this practical world. Failure is so universally prevalent that we are very liable to discount the Word of God and judge by appearances. Rather let God be true and every man a liar.

If the ideal seems high, so much more is there a need of a higher life on the part of parents. Better know our failures now and correct them, than to wait until all opportunities are lost; better let the Word judge us now rather than be judged by the same Word at the judgment-seat of Christ.

No parent who will truly repent before God and his children for an unconsecrated life, and begin a consecrated one, but that will have tokens of good almost instantly, and he will have the continual joy of seeing his children becoming more obedient, devoted, and Christ-like.

Three young men stood by the bedside of their dying mother, and as she closed her eyes, and they whispered, "She is gone," one of the boys falteringly said: "Never were three sons blessed with a better mother," and the dear woman opened her eyes, a smile stole over her countenance, and she responded in heavenly accents: "Nor mother with better sons;" and fell asleep in Jesus.

Would you be blessed with such a scene? Then yield wholly to God and learn of Him, the friend of children, how to be faithful in training them well, how to get the ability, how to control self and so control them, how to believe for the salvation and sanctification of your children, and from this time forward you shall have no regrets, your home-life will be redeemed from destruction, and at last you may enter the mansions of your Lord, saying: "Behold I and the children whom Thou hast given me."

The Healing of Disease in the Old Testament.

BY DR. J. H. OERTER.

THE fact that our mortal body shares so fully and gloriously in the saving and renewing effects of redemption, no doubt justifies the conclusion that every child of God may, in any case of sickness, by faith draw upon the healing power of Him who has redeemed spirit, soul, and body, from the thralldom of sin. The fact that He has rendered an atonement warrants such boldness of faith.

But besides, a survey of recorded instances of healing in the Old Testament convinces us that, in by far the most cases, recourse was had to an atonement rendered. That, invariably, became the foundation on which healing was claimed and effected.

For example, it is generally admitted that the first Passover was intended as a sacrifice, and as

such had propitiating efficacy. This is evident from the design which is ascribed to the striking of the blood on the doorposts, Ex. xii. 13, 23. Israel, in the night of the exodus, had to be reconciled first to God, because it could not stand before Jehovah in its sin at that moment, when the holy one in Israel was about to execute judgment upon the Egyptians. The chosen people of God, aside from their election, rested under the same condemnation with their oppressors; but Jehovah intended to save His people on account of their resignation and faith. Hence He imparted to the blood of the Lamb expiating and atoning power. Wherever the same was applied in obedience to the command of Jehovah, and by faith as to its efficacy, the executing angel of the Lord passed by in His wrath. In this attitude the paschal lamb became a type of the New Testament sacrifice which Christ, as the Lamb of God, has rendered for the propitiation of the sins of His people, I. Cor. v. 7; John i. 29.

Now, it will be noticed that this blood served two distinct purposes. It was not only ordained of Jehovah to render such a reconciliation of sinful Israel with God possible; but it was also designed to preserve, on the strength of its atoning virtue, from physical death, from that pestilence which was to snatch away every first-born in Egypt. As soon as the sins of Israel, by means of the blood of the Lamb, were counted forgiven, the same blood became also the medium of preservation from physical destruction. On the basis of the reconciliation effected, God's people were permitted to claim exemption from the penalty of death pronounced upon the Egyptians, Ex. xii. 16; I. Cor. v. 7.

Thus, at the very outset of Israel's journey, Jehovah declared Himself, by a symbolical action, to be its life preserving God, because He was its sin-forgiving God. We must, therefore, expect that, under the many vicissitudes and dangers of a forty years' wandering in the wilderness, more than one opportunity offered itself, when Jehovah had to heal His people, and Israel could claim its redemption right. And so we find it, indeed.

It was but three days after the Israelites had crossed the Red Sea by the mighty and avenging arm of the Lord of hosts, when the health and life of the sojourners was endangered through circumstances over which they had no control. Sin-stricken nature (Rom. viii. 20-23) offered to the people water that seemed to contain the germs of disease and death in it, Ex. xv. 23. In the dilemma Jehovah came to the rescue. What, in the night of the exodus, He had assured by means of a symbol, He now reaffirms by an express word of His mouth, namely, that He as Jehovah, would also be their Healer, vs. 25, 26. As such He would forever preserve His people from all the diseases common in Egypt, provided they would fully obey the voice of the Lord in all His commandments.

But here two things want to be noticed: (1) This declaration of Jehovah He wanted Israel to under-

stand as being the fundamental sanitary law and statute for its future physical life. (2) His relation to His people as their Healer He bases on the covenant-relation established before: being Jehovah, or their reconciled God, He, of necessity, is also their Healer.

From the two instances, just mentioned, it might appear as if merely a preservation from the prevalent diseases of the nations around was vouchsafed to the Israelites. Subsequent incidents, however, show very clearly that the fundamental hygienic statute was intended to cover also such cases, where Israel, by willful disobedience to the stipulations of that ordinance, incurred sickness and death. For example:

The severe, though just, judgment executed upon the rebellious faction of Korah, Dathan and Abiram (Num. xvi. 31-33) had not cured the rest of the people of its dissatisfaction and murmuring. On the contrary, they rise against Moses and Aaron, the appointed servants of Jehovah, and in them they revolt against the Lord Himself. This grievous sin could not go unpunished; it aroused the wrath of God, the final source of all judgments. But no sooner had Moses noticed that wrath fearfully engaged in consuming the lives of the transgressors, when quickly he called upon Aaron to make an atonement in order to stay the hand of *excited Divine justice*, Num. xvi. 45-47. But why make an atonement? Moses, having been an eye-witness of the passing-over of the avenging angel of Jehovah in Egypt, and having listened to the declaration of Israel's God at Mara, could not suggest any other remedy. And being aware of the fact that an atonement could only be made by the Divinely appointed High Priest, he called upon Aaron to do it. But no sooner was the atonement made, when the pestilential plague was shut out from the rest of the people. The healing in this case, was made on the strength of the expiation rendered.

It is true, Aaron reconciled the people to God by means of burning incense, the symbol of prayer, which is not the usual way of rendering an expiation. But it must not be overlooked that the fire for incense invariably had to be taken from the altar of burnt-offering (Lev. xvi. 11), the symbol of entire consecration to the Lord, in consequence of the propitiation rendered previously. In this case, therefore, the burning of incense proceeded on an atonement made before. It is this which Aaron, by supplication, claimed for the plague-stricken people.

Besides, there was, no doubt, a special reason for Moses and Aaron to make use just of the offering of incense. The 250 censers in the hands of the pretentious and rebellious company of Korah, had brought disease and destruction upon them and the people in general; the one censer in the hand of the Divinely ordained High Priest was designed to bring healing to those that were wasting away by the kindled wrath of the Holy One in Israel.

The New Age.

BY REV. R. K. CARTER.

“FOR behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.” Isaiah lxx. 17.

“And I have covered thee in the shadow of My hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people.” Isaiah li. 16.

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.” Revelation xxi. 1.

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.” Revelation xxii. 1-5.

“Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” II. Peter iii. 13.

In these quotations we have distinctly the statement that there is a new age coming in which not the earth only, but the heavens as well, shall be radically changed, made over, become entirely new. A striking declaration is that in Revelation xxi. 1: “There shall be no more sea.” From time immemorial the surging, tossing waters of the ocean have been the symbol of instability and change; and certainly, under existing laws, this earth must continue to pass through epochs of changes as long as it has a sea. The presence of an ocean must cause to a greater or less degree not only the processes of evaporation, precipitation of moisture, denudation of the surface of the earth, leveling of the hills, etc., but also infiltration into the bowels of the earth, and the contact there with chemical substances, producing heat, forming steam, and occasioning volcanic and other disturbances. But when we are told that in the new age there shall be no more new sea, the mind at once reverts to the creation, when the sea was not on the earth, but formed circling rings and belts above it. It seems like the Garden of Eden restored in all its perfection and absolute balance; no decay, no darkness, no death, no disturbing and changeful sea; but perfect healthfulness in a perfect environment.

Notice that the “Tree of Life” grows in the midst and on either side of the river, and read again the explanation of life in Eden when under the central portions of the encircling rivers of waters, the perfect balance existed, and decay was impossible. Certainly the parallel is very significant.

“Behold the tabernacle (abiding place) of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.” Revelations xxi. 3.

If God be God He changes not, and where He dwells there will be no change. This may properly be called a scientific pillar for the spirit of the declaration that the perfect balance shall be permanent. In the very nature of things there can be

o change. Adequate causes for such an effect are more than guaranteed by the constant presence of the great first cause.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Revelation xxi. 4.

Tears flow from change. Death comes from decay. Pain ensues from unbalance. Hear the positive assurance from Him who set the rainbow in the cloud for a token, that these things shall never be any more.

But, as things are now, they are inevitable; they must come; there is no escape. Hence the scientific beauty of the reason given, "For the former things are passed away."

We read in verse 5, "Behold, I make all things new." Mark well this language. It is explicit. "All things." It is scientific, for, as we now understand the matter, permanence is an impossibility in the solar system.

Closely following the last quotation, we read the description of the New Jerusalem, and here we find a very singular confirmation of the supposition that even the laws of nature will be altered.

"And the city lieth four-square, and the length is as large as the breadth; . . . the length and the breadth and the height of it are equal." Revelation xxi. 16.

From remotest antiquity the cube has been the symbol of stability. The solid with equal dimensions resting as readily and securely upon one side as upon another. Upset it, and it is just the same; turn it as you will, it is always the same, and equally stable on its foundation. Here we see the new heavenly body described not as a sphere, but a cube! I suppose I am the first writer to call attention to this fact, namely, that a heavenly body of cubical shape and dimensions will be a totally new thing in the universe.

Verse 10 reads, "And He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." I positively and unhesitatingly declare that all known law absolutely denies the possibility of such a fact. Had the writer said that such a thing will occur within the sphere of the present environment and the operation of present laws, he would be pronounced a false prophet by the experience of ages, and the known stability of the universe. The only chance for such a prophet is the accompanying assertion that the environment and the laws—all things—shall be different, in fact, entirely new. But this is exactly what is said; and after this statement, it is eminently in keeping that the heavenly bodies are described as having a shape and moving in a way that is new.

The materials of which this city is composed are

all of a nature to endure and to stand fire. Pure gold and the hardest gems. It calls to mind that strange description of Satan in the "Garden of God," walking in "the midst" of the "stones of fire" in perfect purity and absolute incorruption; the chief of all the creatures of God; spotless in character and complete in beauty.

Again we read the assurance that there will be no night there, and yet that the city has no need of the sun, neither of the moon, to shine in it, for the glory of God shall shine in it, and the Lamb be the light thereof.

Some may object that this solar system can never be stable, and that while the activities of the sun continue, we must expect the reappearance of former changes; but this perfectly proper objection is disarmed by the fact that the coming city will not be a part of our solar system at all, nor connected with the sun or moon, but derive its light from another source altogether, even from God's own glory.

What being "lighted by God's own glory" may mean, of course we can have no conception; but surely the writer is again consistent, for at least it will be included in the "all things new." Another tremendous assurance of the permanence of this city is found in the declaration, "And there shall in nowise enter into it anything that defileth, neither worketh abomination or a lie; but they which are written in the Lamb's book of life." Looking back along the dreary centuries, we trace the footsteps of him who entered earth with his "defilement," and there wrought his "abomination" by palming his lie upon our first parents, thereby destroying their right to the Tree of Life. With what marvelous accuracy of detail in such few words is the parallel preserved and the picture filled in, and how perfectly the broken balance is restored. No defilement, no abomination, no lie. These three things are the factors in change, decay, and death.

In Revelation xxii., we read of the river of water of life not encircling the firmament as of old, and therefore destined to fall, but "proceeding out of the throne of God and of the Lamb." Permanence again in the very nature of things, absolutely emanating from the great first cause, it must endure.

"The Tree of Life" yielded its fruit every month. Again a declaration of permanence in the fact of a perpetual healing supply of the life principle itself. This it was which was first touched by the original curse. Then comes the tremendous declaration,—no more curse! Why not? Because the throne of God and of the Lamb shall be in it and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads.

Again we read the assurance of "no night." No sun, no candle, but the light of the Lord God; and then comes the declaration that the "inhabitants shall reign forever and ever," followed by the words, "these sayings are faithful and true."

THE CHRISTIAN ALLIANCE AND FOREIGN MISSIONARY WEEKLY.

Designed as a cheap and popular illustrated channel for the fellowship and co-operation of all who believe in the Gospel of full salvation and long, labor, and pray for the evangelization of the world.

The Christian Alliance is published every Wednesday. The subscription price is \$1.50 per year, payable in advance.

Subscribers in Europe, China, Japan and India will please add 50 cents for special postage. For South Africa, \$2.50; for Australia, \$1.

Subscriptions may commence with any issue.

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Letters should be addressed

THE CHRISTIAN ALLIANCE.

319 WEST 42^D ST., NEW YORK.



WE HAVE BEEN VERY SORRY, A NUMBER OF TIMES during the past few months, to receive letters from our subscribers, saying, "I cannot afford to take the ALLIANCE this year," and they have almost always been accompanied by expressions of deep regret and acknowledgements of special blessing. But a good many more times we have been deeply touched to have others say, "I cannot afford to give up the ALLIANCE. Whatever else I sacrifice, I cannot sacrifice my spiritual bread, and the ALLIANCE next to my Bible, has been the source and nourishment of my faith and hope and love."

We do not print these acknowledgements often, but we have had them come to us so often these months, that we feel it only due to acknowledge the kind affection, sympathy and prayer of our beloved friends, and to assure them that their thoughts of love and words of cheer will stimulate us to more joyful, faithful service for their spiritual help and for the advancement of the great cause which we all have at heart together.

Beloved, you cannot afford to give up your partnership in the great work of spreading the gospel, and your means of sympathetic connection with the fellowship of the saints of God of whom He has made you a part.

IN VIEW OF THE STATEMENT made in these columns a few months ago, that there were a great many persons in arrears for their paper, and the impression it seems to have produced that the ALLIANCE was falling behind in its subscribers and support, we feel it only due to say that during the last five months we have received far more subscriptions for the ALLIANCE than during any previous five months

in the history of the paper, and we have had more cause for encouragement in this part of our work than ever before.

It was necessary, however, to call attention to a certain sort of negligence to which all journals are more or less subject, arising from an oversight, in many cases quite unintentional, of so small a matter as the yearly subscription to a paper. In other cases it was due to the fact that a good many of our readers had received the paper as the gift of friends who had not given notice to discontinue.

We do not feel at liberty, like secular journals, to summarily cut off our subscribers when the time has expired, because, in the case of those who are in straightened circumstances, this seems hard and discouraging. We prefer, therefore, to deal gently and considerately with one another, and we cannot sufficiently thank our friends for their kind and considerate dealing with us.

REFERRING TO PERSONAL MATTERS ONCE MORE, we would acknowledge with deep gratitude, the kind consideration of many of our friends in sending the ALLIANCE to numbers of persons who were obliged, through lack of means, to discontinue their subscription. The letters of thanks we have received from many of these cases are most touching, and the sweet spirit in which the gift has been bestowed has been even more beautiful.

In some cases, children have sent their subscriptions for some poor person, and the joy with which they made the sacrifices was worth more than even the gift bestowed. It is delightful thus to "consider one another to provoke unto love and to good works."

A CORRESPONDENT ASKS US TO state our idea of the trinity in man, spirit, soul and body. The holy Scriptures recognize distinctly these three constituent elements in human nature. The spirit is the higher nature, that which knows God, recognizes right and wrong and is capable of religious affections and fellowship.

The soul is the seat of the mind, the passions, the emotions, that which loves and hates, which thinks and remembers, and which is capable of taste and culture. It is the natural mind and heart. The body is the material form, the vessel and frame containing the soul and spirit. In this respect, but not in this alone, man was created in the image of God.

WE HOPE TO VISIT OUR FRIENDS in Pittsburg, Butler, and Corry, Pa., during the week from March 15 to March 19, when meetings will be held in these places and addressed by a number of the Alliance workers of New York and elsewhere.

THE ANNUAL CONVENTION of the Syracuse Alliance will be held in Syracuse on March 10 to 12. Friends

in the vicinity are invited to be present. Information can be obtained from the Rev. Mr. Anderson, Syracuse, New York, or from Mr. Jackson, Temperance Hotel, Rochester, New York.

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IT IS CHRIST YOU WANT, not feeling, not experience, not ideas, not healing; but Him. "It is I, be not afraid," is ever His great personal word. He does not say, "It is calm, it is clear, it is smooth sailing, it is cloudless skies, it is morning," but it is, "I be not afraid." That was all they needed, that is all you need, Christ and Christ alone.

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"VESSELS FITTED BEFORE UNTO GLORY." God is fitting us for our eternal use.

A vessel fitted for the kitchen will find itself in the kitchen. A vessel fitted for the art gallery or the reception room, will generally find itself there at last.

What are you getting fitted for, to be a sloppail to hold all the stuff that people pour into your ears, or a vase to hold sweet fragrance and flowers for the King's palace, and a harp of many strings that sounds the melodies and harmonies of His love and praise? Each one of us is going to his own place. Let us get fitted now.

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BE BUSY. The idle kitchen stove gets rusty and corrodes. Keep it employed, heated, polished, used, and it will last ten times as long. The child's trundling hoop keeps standing while it keeps running; let it stop moving and it will fall. Keep on beloved; be busy for God and He will keep you.

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DON'T GET SIDE TRACKED. When Satan can't smash you, he gets you on a switch line, he shunts your car off the main track and keeps you lying there idle and useless. How many people have got so preoccupied with trifling questions, and dangerous questions, sometimes, about higher criticism, annihilation, Anglo-Israel, unrevealed prophetic mysteries and such mischievous fads as the Flying Roll, the Mind Cure, the New Theosophy, and a score besides, that they have not only become useless, but dangerous. God help us to find the centre and to stay there.

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DON'T LET US MISS the plain and practical teachings of the Sunday school lessons of this quarter. A good deal of ingenuity will be devoted in some quarters to escape the literal application of a good many of these lessons to Divine healing, and doubtless many will succeed in helping others to do likewise. But let the simple-hearted faith of God's children dare to take all their inheritance and to believe that "He means just what He says," and to prove that "Jesus Christ is the same yesterday, to-day, and forever."

Current Events.

AS WE GO TO PRESS the Cuban question is assuming an acute form. For some weeks the new Captain General has been establishing his record, and he has not disappointed his old acquaintances, who expected a sanguinary *regime* of outrage and bloodshed. He has changed the war from a battle with the Cuban generals to a contest with non-combatants, and a lot of compulsory edicts obliging the Cuban peasants to leave their homes, and gather together in the cities and towns under military protection. Arrests have been made in all parts of the Island, and some horrible stories of butchery have been vouched for by all the newspaper correspondents.

The United States Congress has only voiced the sentiment of the American people which has become thoroughly aroused, and demanded legislative and executive action. The resolutions of the House recognizing Cuban belligerency and calling for the intervention of the Government for the independence of Cuba if it seem best, have at last taken decisive form. Spain thoroughly understands it, and is aroused to intense indignation. There are threats of war, and perhaps serious possibilities of it.

Should even war result, it would be brief and decisive. Spain is in no condition to contend with the United States, for she has not even proved a match for Cuba.

The old Roman Catholic power, to whose adventurous sons we owe the discovery of this great continent, has proved unequal to the great trust of developing the New World. Step by step she has been turned out of her possessions and colonies, until now she is lingering on the shores of the last and most beautiful of her American possessions. The shadow of the Inquisition still rests upon her, and under the judgment of God she has been steadily going down until the question of her own political existence and independence may become seriously involved as the result of failure in her American complications.

We can most sincerely pray that God in His Providence, with as little bloodshed as possible, may withdraw her cruel and inexorable hand from her remaining possessions in America, and that in due time the beautiful Phillipine Islands may also be wrested from the shadow of her oppressive Roman Catholic influence, and may become open to the glorious gospel of Jesus Christ.

This is not a mere political question. When nations are untrue to their trusts, the Ancient of days has threatened that they shall be put aside, and the same hand that is dissolving Turkey, and that has already broken up the Romish power in Italy and France, will not cease until all the world shall have been opened to the gospel, and the blood of medieval martyrs shall have been avenged.

The chief difficulties with the small republics of America has been their inability for the highest and best self government. The curse of Roman Catholic influence has been bequeathed to them, and the ecclesiastical shadow of Spain still rests upon them. The island of Cuba would be incomparably better in direct touch with American influence. But, should its independence come about through American influence and intervention, it is probable that an influence sufficiently strong shall be retained over the island to save it from the story of misgovernment that has so sadly disappointed the hopes of the world for Hayti, San Domingo, and many other of the American republics and islands.

CHRISTIAN WORK.

The Work in Pittsburg, Pa.

WHEN God would have a branch of Christian Alliance in any place He will bring it about Himself, for the Christian Alliance is a Holy Spirit movement, and He furnishes and equips the instruments through which He operates.

In mid-summer of 1894, a band of workers, who had been used in conducting for some years the Pioneer Rescue Mission in Pittsburg, were led by the loving Lord to another section of the city, with the purpose of continuing that kind of work under more favorable conditions.

Being associated in unity of aim and simplicity of faith, they waited on the Lord many days, that His mind might be fully known, and they might not make a mistake in their new venture. He kept from them the precise knowledge of the locality, the promises, and the character, of their work until the last day. They were like the Israelites on the eve of the exodus, both girt and alert, having their few household effects packed for a journey, and waiting for the word of command.

The Holy Spirit arranged the removal Himself to the minutest details, through eager hands supplied the new premises with all its needs, and provided the funds for the monthly rent and expenses without personal solicitation from any one.

He then created as the first longing of the heart and purpose for the future, a genuine missionary spirit and the support of a missionary was pledged in connection with the International Missionary Alliance. Soon after this the desire was felt to call a convention of the Christian Alliance. New York friends were communicated with, and arrangements completed to this end. A few months after a convention of intense spiritual power and fruitful in its results, was held in Carnegie Hall, and Worth Avenue M. E. Church, Allegheny City.

For several years, many who live in these joint cities had been in harmony with the distinctive teachings of the Christian Alliance, but, through the admixture of error by local teachers, there had

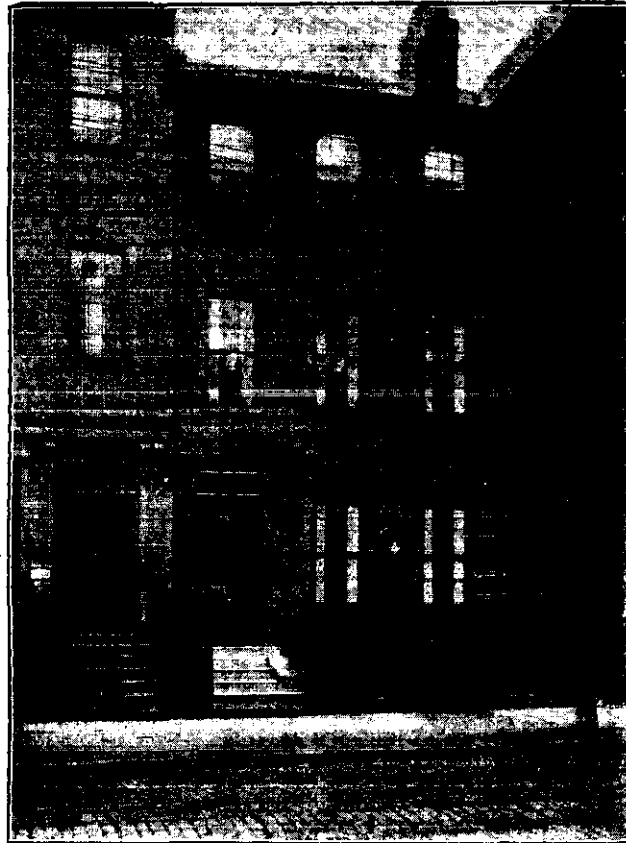
been no real cohesion, and no attempt made to organize a branch of the Christian Alliance. It was, therefore, decided to take steps at this convention to form a State branch and a local auxiliary. Two representative committees were accordingly appointed for this purpose. These committees met at 955 Penn avenue, Pittsburg, establishing it as the headquarters of the local work, organized a local auxiliary, and arranged for a State convention, which was subsequently held at Harrisburg the following November. An excellent account of the gathering appeared in THE CHRISTIAN ALLIANCE of December 11th, ult.

Since the formation of this local auxiliary, tri-weekly meetings have been regularly held, full of spiritual helpfulness. Also an "all day meeting" on the third Thursday of each month, at which there is always present a large company of the members and friends. At these all-day meetings some one or more of the workers, prominently identified with the Alliance in other places, is invited to take part, thus lending additional interest, strengthening the faith and deepening the spiritual life of the members. Fresh missionary information is given and the auxiliary kept in vital touch with the far-reaching work of the general society.

From the first the Lord has given the desire to have this headquarters a recruiting station for the foreign mission field. There are several well-equipped missions carrying on successful work in

the slums, but there are no agencies for bringing young consecrated lives into touch with the need of the perishing heathen in other less favored lands. Hence a real, but gracious pressure has been laid on this auxiliary to be instrumental in directing the lives and labors of some whom He has chosen that they may be spent for Him in the regions beyond. Since the opening of the Fall and Winter term of the New York Missionary Training Institute five young men, fully yielded up to the Master and on fire to do His bidding, have gone from this section to the Institute to prepare for the foreign work.

The support of two missionaries has also been undertaken this current year. One of these is Miss Annie M. Giles, formerly of Pittsburg, now of Jerusalem, an efficient and faithful soul-winner.



THE CHRISTIAN ALLIANCE MISSION, PITTSBURG.

The other is Miss Mary Funk, of New York, widely known in Alliance circles, who has already spent four years in China, and has recently returned to her loved field of labor.

The offerings for the support of these missionaries are not made by a few in well-to-do circumstances, but are even more acceptable, being small sums representing a large number of persons, and in many cases made possible only by much positive self-denial.

In lines of local service the workers are kept busy among the sick, suffering, and lost, in hut, hovel, hospital and prison, and the power of prayer is constantly being illustrated.

Among such illustrations is the case of a French convict in the State Prison, Allegheny, without friends, and able to speak but a few words of English, converted, healed of asthma, liberated by the Pardon Board, and sent home to his family in France, through prayer.

The officers of the Pittsburg Auxiliary are: President, W. H. Conley, Esq., a prominent iron manufacturer; Miss Bird, secretary; Mrs. E. D. Whiteside, treasurer.

Arrangements have been made to hold another convention in Carnegie Music Hall, Allegheny City, Sunday, Monday and Tuesday, 15th, 16th and 17th of March. Rev. A. B. Simpson, A. C. Gaebelin, F. W. Farr and Stephen Merritt are to be present. Addresses will be delivered on the Holy Spirit, second coming of Christ, and speedy evangelization of the world. This will prove a supplement to the prophetic conference held in December in Allegheny City.

Betsey Holton Moody.

ON Sunday morning, January 26th, Mrs. Betsey Holton Moody went home. Born February 5, 1805, she had come within ten days of completing the ninety-first year of her beautiful life. She died with five of her children around her, Isaiah, George, Dwight Lyman, Edwin, and Mrs. Cornelia Walker, only one, Mrs. Lizzie Washburn, of Racine, Wis., being absent.

For more than a quarter of a century she had been known and loved as Grandma Moody. She died in the old Moody homestead on the mountain-side, where her children were born and raised. From a mortgaged farm of a few acres the place had, during her lifetime, become the center of a seat of learning instead of an untenanted forest, massive college buildings to day surrounding the home.

About a week previous Mrs. Moody contracted a cold. Up to that time she had enjoyed good health and her faculties were unimpaired. Her robust constitution had withstood the many attacks of time, and no unusual alarm was felt on her account until the day before her death. During the last twenty hours of her life she was unconscious, with intervals of semi-consciousness.

During the week no word of his mother's slight ailing was sent to D. L. Moody, who was holding meetings in Philadelphia, and he did not know that she was ill. Providentially, as it would seem, he started for his home Saturday. He had always been devoted to his aged mother, and frequently upon arriving in the New England town, after a long absence, drove directly to the homestead to see his mother before going to his own home, which is near by. He arrived at the bedside in time to receive his mother's warm greeting and her last farewell.

WOMAN'S WORK.

A Sketch From the Life of Mary Lyon.

THIS woman was thoroughly imbued with the spirit of missions. We quote a few of her own words:

"A view of my own individual responsibility rested on me with an indescribable weight. I felt that, in the sight of God, my duty in my own little sphere, and with my own feeble ability, was more to me than the duty of all the world besides. Could I throw my influence over the whole country, and bring thousands into the treasury of the Lord, it might not be so important a duty to me, as to give from my own little purse that last farthing which God requires. Could I make my voice heard from one end of the land to the other, and so plead in behalf of the perishing heathen, that all our missionary concerts should be filled with hearts bowing together in the presence of God, it might not be so important a duty for me, as to carry my own feeble petition myself to the throne of mercy, and there, in the name of our blessed Redeemer, plead the promises with an earnestness which cannot be denied. While I mused on these things, my heart seemed ready to sink under its load, and I fled away to the cross of Christ, that there my weak and fainting spirit might find support, comfort, and guidance. There I looked up, and cried, 'My dear Redeemer, make me 'to know the fellowship of Thy sufferings; make me conformable unto Thy death.' There, under the banner of the Saviour's dying love, I felt it to be the most precious privilege in the universe to deny myself, to take up my cross, and to follow the Lamb whithersoever He goeth.

Miss Lyon left no private journal. The following memorandum which casually escaped destruction, reveals her habit of self-discipline, and shows that she was not able, more than those who have gone before her, to reach a high standard of piety without strenuous efforts:

"I. Worldly intrusion on sacred time. 1. In secret prayer; 2. In reading the Bible; 3. In little opportunities for ejaculatory prayer; 4. In family devotions; 5. Sabbath generally; 6. Hearing the word; 7. Prayer in sanctuary; 8. Holy communion with God the Father, Son, and Holy Ghost, and with the disciples of Christ.

"II. Misspending time. 1. Indefinite musings; 2. Anticipating needlessly; 3. Needless speculations; 4. Indulging in reluctance to begin a duty; 5. In doubtful cases hesitating too long; 6. Spending time in reverie which should be spent in prayer.

"III. Self-control. 1. Too ardent in a new thought; 2. Too desirous for immediate execution; 3. Feelings discomposed by opposition; 4. Expressing dissent when it would be better to wait a little; 5. Reminding others of their deficiencies without sufficient object."



To the Blossoms of the King's Garden.

BY MARY A. KIMPEL.

I SUPPOSE you are waiting to hear how we are getting along building the schoolhouse in Khamgaon, India, so I will let you know. After paying for our little missionaries, George Fuller and Paolie, for 1896, we had sixty eight dollars left over to build the one thousand dollar schoolhouse. We have done better in 1895 than in the year previous. In 1894 we supported a native girl for the year, and in 1895 we added the support of George Fuller, and the building of a schoolhouse for the girls of the above-named place.

It may seem like too great an undertaking for children, but when I talked to the Lord about it, He said: "Is my arm shortened? I don't want *you* to do it. I only want to use you as instruments. If you abide in Me, and My words abide in you, you shall ask what you will, and it shall be done unto you." All right, Lord, so we have just three things to do, abide, let His words abide, and ask, then it shall be done us. Let us be very faithful to Jesus so He will build this house for the little orphans, as it is badly needed. Be careful not to grieve Jesus if He wants to get into your heart. Let Him in, for all you may do for Him He will not take notice of until you let Him in.

Since I last wrote you quite a number of "Blossoms" have been added in our "Garden." A little band of them from Somerville, Mass., have joined. Their leader, Mrs. E. L. Whitney, tells me they come together every Saturday afternoon to sew. Then they are going to sell the articles they make, every once in a while have a sale. That must be very interesting, don't you think so? They wont mind sticking the needle in their fingers sometimes.

You would laugh had you been at our baby Blossom meeting. This is also a new branch. Four mothers in Germantown, who wanted their children to be Blossoms, had a meeting. There were five little girls. The oldest, five years old, she recited some beautiful poetry and a text. The next two each had a little verse, and the other two were so little they could not talk, so Mary's mama said. Her verse is, "Kept by the power of God." We all laughed, but we also knew how true it was, for it just seemed from the hour she was born she had to fight for life. She could not eat right like other

babies, but her mama prayed and trusted Jesus, so she got well after a few months' sickness. She was as sick and thin as she could be. Now she is strong and chubby. Her mama gave her to Jesus to be a missionary, and she joined the Blossoms as soon as she came to this world.

Her little cousin's verse was just the same, "Kept by the power of God." She used to cry all night the first three or four months of her life, so Mary's mama said, "Jesus will deliver her, let us ask Him." And they prayed. Then she slept in the night, and cried in the daytime. So they asked Jesus to make her good in the daytime too, and He did. Now she is one of those dear, good babies that everybody likes to borrow, and I know it because she and her mama spent two weeks with us, and we did not like to see her go home one bit.

Someday, when I get more time, I am going to tell you about a little Catholic boy, how he got to join the Blossoms. Now I must hasten to tell you about that bed of Blossoms in Harpoot, Turkey.

Fannie Fairbanks, of North Brookfield, Mass., the leader of some Blossoms there, supports a native girl about eighteen years old. She is a day scholar in a high school. Her name is Marion Avedesian. Marian joined the Blossoms two years ago, and told two of her schoolmates. So they gathered themselves together to pray for the Blossoms' work, and to Jesus to make them good Blossoms, too, and help them work for Him. The last I heard from them there were ten girls now, instead of three, gathering every Thursday morning for special prayer for our "Garden," the work amongst the heathen children, and that they themselves may become true workers for and with Jesus. They say they have been much blessed since they have these little meetings. They have been used more for God than ever before, and they have realized that everything they do is for Jesus.

Let us remember these dear girls in our prayers; five of them are orphans, and the other five have their difficulties at home. Mariam has a cruel stepmother.

How do you think Fannie Fairbanks gets the money to pay for Mariam's schooling? She picked the walnuts under the trees on their place, and she said there never were so many walnuts on their trees before, and they had never until now, borne two years in succession since her father owned the place, which is twenty years.

Now, I must close, or Mr. Simpson will cut a piece out. I used to tell you the names of all the Blossoms who prayed for the little missionaries and heathen children, but I cannot do it any more. There are too many. Each one of the Highlandville and Somerville and Chestnut Hill branches all pray for some child.

Now, good bye, be very diligent. Let me hear from you. Yours in the Lord's service.

321 South Seventh St., Philadelphia.

Written for THE CHRISTIAN ALLIANCE.

It Doth Not Yet Appear What We Shall Be.

I. John iii. 2.

BY REV. B. HELM.

The dew-drop gem on morn-kissed tree,
The flowery lea, the moonlit sea,
The autumn tints when winter's near—

These we may see,
But it doth not yet appear
What we shall be.

The golden bars and crimson streaks,
When sunset breaks on cloud-built peaks
Through seas of azure-crystal clear,—

These we may see,
But it doth not yet appear
What we shall be.

The mountains wild at setting day,
Where storm clouds lay, and lightnings play,
'Mid solitudes both vast and drear,—

These we may see,
But it doth not yet appear
What we shall be.

The storm kings march through heavens
black,
O'er torrents track, with whirlwinds rack,
When darkness shrouds our rolling sphere,—

These we may see,
But it doth not yet appear
What we shall be.

The quaking earth from pole to pole;
The heavens roll, a parched scroll;
The dead arise, as wrote the Seer,—

These we may see,
But it doth not yet appear
What we shall be.

The ether meets with fervent heat,
The Lord enthroned; the judgment seat,
The wicked shrink in dread and fear,—

These we may see,
But it doth not yet appear
What we shall be.

The day of day, supernal bright,
The saints all white, in robes of light,
With joy to greet the Bridegroom near,—

These we shall see,
But it doth not yet appear
What we shall be.

Written for THE CHRISTIAN ALLIANCE.

"Lovest Thou Me?"

BY ADELAIDE ADDISON POLLARD.

"Lovest thou Me?" the Master saith,
And swift we answer, "Yea!"
"There, where the hills are dark with
death,
My lambs have gone astray.
Go, feed My lambs to-day."

"Lovest thou Me?" a second time.
"Lord, this is known to Thee."

"My sheep are lost in many a clime;
Lead thou them back to Me;
Go, feed My sheep!" saith He.

"Lovest thou Me?" In grief, O Lord,
That love is thrice confessed.

"Go, feed My sheep the living Word,
And prove thy love professed."
Soul, hast thou borne the test?

68. WHO WILL GO AND WITNESS FOR JESUS?

J. M. K.

JAS. M. KIRK.

1. "Ye shall be my wit-ness-es," was Je - sus' last command, To
2. Je - sus has commissioned you and I to go or send A
3. God has said be of good cour-age, neith-er be a-fraid, Tho'
4. Hear the suf-f'ring mil-lions cry- ing for the Liv-ing Bread, When

ev' - ry kindred tongue and tribe, in ev' - ry clime and land; Go,
mes - sen - ger in His dear name, His glorious cross de - fend; And
mountains seem to hedge the way, He says be un - dismayed; For
Christ was here His words were, "Let the mul - ti - tudes be fed." Then

tell them of our Christ and say His kingdom is at hand,
He has promised to be with us, ev - en to the end,
Je - sus is our Cap - tain and will al - ways be our aid,
haste wher - ev - er man is found, for all His blood was shed,

CHORUS.

Who will go and wit-ness for Je - sus? Tell it out, Tell it
Tell it out,

out, The blessed gospel sound, Tell it out, Tell it
Tell it out,

out, The news the world around, Till the name of Je - sus
Tell it out,

has been heard wherever man is found, Who will go and witness for Je - sus?

SABBATH SCHOOL

Lesson for March 22, 1896.

BY REV. W. H. WALKER, BATH-ON-THE-HUDSON.

FAITHFUL AND UNFAITHFUL SERVANTS.

Luke xii. 37-48.

Golden Text.—“Be not drunk with wine, wherein is excess; but be filled with the Spirit.” Eph. v. 18.

The Christian is represented in our lesson under a variety of figures. He is a watchman on the lookout for the enemy. A light bearer with girded loins, in testimony to the absent, and the coming One. He is a servant, the special property of another, whose will he should know and do. He is a steward, accountable to his master for whatever has been entrusted to him.

The blessedness of the well-employed servant.

“Blessed is that servant whom His Lord when He cometh find so doing.” I wish to emphasize the “so doing,” as indicating the sort of conduct which should characterize the servant during the absence of the master. It is not doing something in order to salvation, but the doing of a man already saved. It includes among many other things, watchfulness and faithfulness, wisdom and temperance, separation; in fact, everything which may be said to come within the interests of our absent Lord.

There is also the blessedness of attitude, and that because of our attachment to the Lord Jesus in the heavenly life and coming glory. This makes us citizens of a heavenly country though still actually on this earth. There is also the blessedness of being occupied with Him. The fact of the promise and hope, keeps us occupied with Himself in a very real and blessed way. It takes us away from all thought of our trials, and so gives them the best opportunity of producing their best blessings in us. It takes us away from all thought of service, and so enables us to do the best service for Him. It even takes us away from dwelling upon the particular features and details of the glory which shall be revealed in us by giving us that which is deeper than all glory, the glorious ONE HIMSELF. We ought not to be looking for so many things to constitute the glory, but for the glorified One, who will be more to us than all glory, inasmuch as He has become the object of the hearts desire.

There is also the blessedness of contemplation.

We have much delight in prospect, and much as we think of it. We REJOICE in HOPE of the glory of God. The betrothed has joy as she contemplates her marriage with her beloved one, and we have joy as we think of the consummation of our faith. Contemplation of Him is a mighty method of disentangling us from the present scene; and helpful to us, as we endure its sufferings.

There is a solemn, contrastive thought, not however, the scoffer may ask, “where however, from this line of teaching, viz., is the promise of His coming; or the un- that a true believer may be unfaithful as a faithful servant prophecy—delay, the Lord servant, and so be surprised, ashamed, and will come. The mocking in the days of Noah did not prevent the flood coming, and as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man.” “The flood came and took them all away.”

THE FAITHFUL SERVANT'S REWARD.

The Master will serve the faithful servants. “He shall gird Himself, and make them to sit down to meat and serve them.” This may be regarded as the climax of grace. The Redeemer will serve the redeemed; the Master change places with the servant; and the King wait upon His subjects.

The incarnation was the Son taking upon Him the form of a servant, that He might in loving ministry be the servant of men.

What the reward will be we cannot definitely say. There is, however, a variety of things which go to make up the reward.

There will be honorable distinctions in the coming glory. The rulers over five cities, ten, or two, according to faithfulness here. One star will differ from another star in glory. There will be the least and greatest in the kingdom of God.

There will be perfect satisfaction in each case, and corresponding elevation according to the service rendered.

It seems to me that no small part of the faithful servant's reward will consist in the sense of His master's confessed approval, and that before His Father and the holy angels. This will be the reward of the present confession of Christ. To hear Him say: “Well done, good and faithful servant,” will more than recompense for all the service of testimony or suffering endured for Him.

Then there is also the reward of the larger trust. Because faithful over a few things be thou ruler over many things. This is the time of our preparation for larger responsibilities, the time when God is finding how much He can trust us with in the coming ages. God will not employ untrained rulers. The glorious One Himself, suffered before He reigned, and the perfection of the one depended much upon the preparation of the other.

The unfaithful servant.

There are some noticeable features in the unfaithful servant we shall do well to note:

He did not deny the coming, but he only put it off. “My Lord delayeth His coming” was His word, which was also followed out by the testimony of His conduct. Please note the one who said, “My Lord delayeth His coming,” was the one to beat the fellow-servants, and began to eat and drink with the drunken. Belief and conduct go together.

The portion of the unfaithful servant is striking. It was with the hypocrites and unbelievers, or as Young puts it with the “unsteadfast;” or as the Revised Version, “the unfaithful;” or as Wycliffe gives it, “with unfaithful men.” The whole context would bear out these different senses, inasmuch as the subject is that of faithfulness, rather than that of faith. We may also gather yet one more lesson from the unfaithful servant, viz., that IGNORING the COMING DOES NOT DEFER IT. It matters

THE WORK OF THE INTERVAL.

What should characterize the servant during the delay of the Master?

There should be personal and practical sanctification, without which the coming will be neither desired nor welcomed. There should be earnest evangelization, as that which alone can answer to the belief in the coming in practical helpfulness to man, and bring glory to God. Believers in the second coming should not be mere stargazers, with heads lifted up to heaven, but witnesses going out to work for God in the power of the Holy Spirit, and so hasten the coming of the Lord. Occupation with the interests of the coming One is the best way to prepare for the coming.

THE JUDGMENT OF OUR SERVICE.

There will be judgment for knowing and not doing, as well as for doing and not knowing. There will be judgment for all we do, and for all we might do. There will be the few stripes and the many stripes, according to the principles of truth and equity. Surely this is solemn indeed!!!

OUR PURSUITS AND OUR DESTINY.

It is not necessary to be in uncertainty as to where we are going, we can decide it by considering what we are. Conduct in the present has much to do with the future place. Judas went to his own place, and so did the unfaithful servant. He had his portion, as every other man will have. Belief about the coming affected the conduct, and conduct had much to do with the place and portion. Our pursuits should be in harmony with our destiny. “Seeing then that ye were risen with Christ, seek these things which are above.” Col. iii. 1.

STEWARDSHIP IN VIEW OF THE COMING.

We should be faithful and wise in the management of our trust. We are to “occupy till He come.” We are not proprietors, we are trustees under responsibility to God for the use of what He has bestowed upon us, whatever it may be—time—gift—money, or whatever else we have. “Till He come” expresses the interval of our stewardship; “when He comes,” the time of our reward.

Privilege the measure of responsibility.

To whomsoever much is given, from him the more will be required. This is after all but the recognition of a common principle in human life. A beneficiary, who has received much from his benefactor, is bound to greater gratitude. A steward with his master's estate in his hands must make a return according to the largeness of the trust. Where the soil is more tilled we expect a better crop. The more completely the soldier is armed, the better service is expected of him. The husbandman has a right to expect more fruit from the trees on which he has bestowed abundant care, and given the best place in the garden.



AT HOME.

WE HEAR FROM PATERSON, N. J., that on Dec. 16th and 17th the second Christian Alliance convention was held here. Rev. Walter Gallant, a Baptist minister, kindly opened his church for the services and presided over the same. Through the goodness of God, we were enabled to have with us the Alliance friends from New York City, whose teaching we so highly value.

After the cordial welcome of the pastor of the church, making us feel throughout at home, the people present gave close attention to some of the truths relating to our Lord's coming, as stated by Rev. F. W. Farr. After this Miss Shepard gave a sweet message in song, followed by one so simple on how to receive the Holy Ghost that some hearts opened their doors to let Him in. Mrs. McDonald's personal experience was very practical and helpful.

The messages the next day by our brothers Funk, Merritt and Simpson fitted together as each succeeding chapter in a book more fully develops the subject. The central theme was the Holy Ghost. The teachings were so simple, clear and practical that many were led into a deeper life with God. As time goes by, the results continue to be seen. One lady said, "I did not know to be filled with the Spirit meant just to be kept sweet and pleasant for all the little things of the day." Another one said, "Oh, I've got something I never had before. I'm filled with the Spirit;" and a few weeks later this same sister stood the test, when through a severe attack of pneumonia she calmly and confidently left herself in the Lord's hands, resorting to no remedies, notwithstanding the persuasions and threatenings of friends.

The closing address by dear Bro. Simpson was heard by about 450 people. Eager hearts drank in the blessed truths that were so clearly given, and the hour passed but too quickly. We praise God for the privilege of partaking of this feast of good things. With grateful hearts we say, "Bless the Lord, oh my soul, and all that is within me bless His holy Name."

M. ROE, Sec'y.

WE HAVE RECEIVED A FAVORABLE REPORT from London, Canada, concerning the organization of a branch of the Christian Alliance. They are rejoicing that one member has volunteered to support one missionary alone, and they are prayerfully considering the support of a second. There are also several candidates among them for the foreign work.

WE HEAR THAT REV. Cornelius Woelfkin, of Brooklyn, has declined the call extended to Him by the late Dr. A. J. Gordon's church.

WE HAVE RECEIVED THE FOLLOWING LETTER from the New York Christian Police Association, 235 West 30th Street, New York City.

Rev. and Dear Sir:—

I feel quite sure that you will kindly give your attention to the following words of vital moment to all Christians.

The police of our city!

About 4000 immortal souls at our very doors?

Have they? Can they have any regular religious privileges?

No—not in discharging their duties as watchmen and guardians.

They are protecting us night and day—us—our children—our property.

Is there not a weighty responsibility resting upon ministers of the gospel, and all other Christian citizens for the spiritual condition of this body of men who are necessarily cut off from all regular church privileges? Have we not been unmindful in the past of the duty we owe to these guardians of the city. These men who may have been selected for their brawn and muscle only, or in many instances possibly through political influences. Nevertheless they are men for whom Christ died, and while they are protecting our lives and property, have they not in turn a large claim upon our sympathy, prayers and practical efforts for their spiritual welfare?

We must all admit that if there were Christian policemen on every post in this city, their power would almost revolutionize the present condition of things. They have opportunities to rebuke sin and tell of a Saviour's love to those whom we cannot reach.

How can we better advance the cause of Good Government, and the extension of the Kingdom of Christ than by making a united effort, in special prayer and expression of personal sympathy for the conversion of these men. Mention of the vital claims of the police in sermon and prayer meetings would arouse thousands of Christians to a thoughtful consideration of them.

For thus saith the Lord, Jer. xxxiii. 3, "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

Thirteen years ago there was organized in London, a Christian Police Association, which now has become International with branches girding the world.

A branch was organized in this city more than three years ago. Its Reading Room, and Room for meetings are at 235 West 30th street. About one hundred different active officers have attended. Eighty children of policemen have been enrolled and brought under regular religious instruction. Some conversions have sealed the work.

Several active Officers, and Veteran Officers are earnest consecrated Christians.

We state this merely for information, and submit this appeal to you, as well as to the other Ministerial association of our City, not for pecuniary support, but for awakening a special interest in all Christians for the salvation of the Police Force.

Yours in the work,

The New York Christian Police Association.
J. L. SPICER, Sec.

D. L. MOODY has had immense congregations in Nashville, Tenn, with widespread blessing.

THERE IS NOW BEING HELD a Christian Alliance Convention in the Central Baptist Church, Syracuse, N. Y., March 10th, 11th and 12th. Some New York workers will be present. We regret that this notice was detained.

FOR THE ARMENIANS.

Previously acknowledged.....	\$128.75
Alliance, Seattle, Wash.....	4.50
E. P. G., New Rochelle, N. Y.....	5.00
Friends, Newark, N. J.....	7.00
Mrs. M. M., East Orange, N. J.....	1.00
A Friend, Hallowell, Me.....	3.00
Town of London, Ky.....	26.00

\$175.25

ABROAD.

Africa.—*The Journal des Missions Evangeliques*, of Paris, gives an interesting account of the conversion of a native chief and his son, in the French Congo State. His name was Akele and he had a great reputation as a fetish man throughout a wide district. If a sick man possessed by an evil spirit had to be cured, or the guilty person found out who had bewitched him to death, it was to Akele the people came. But one day his heart opened to the preaching of the gospel, and he decided to renounce his fetishes and the gain they brought him. He gathered together all the people of his village and announced that he no longer believed in spirits, but in the one God, Creator of heaven and earth. Then collecting all his fetishes and all the instruments of his trade, with the help of his son, he threw them into the lake before the eyes of all the people. There was a great sensation among the villagers, and they expected to see these sacrilegious men fall dead. But nothing happened, save that the former fetishmen repaired to the Mission settlement, and asked to be received as catechumens.

China.—ONE OF THE English Presbyterian missionaries writing from Formosa just after the Japanese occupation of Formosa, gives a most hopeful view of the prospects of missions in that island.

"We have already abundant evidence that there has indeed a new era begun for Formosa. I have no doubt it will introduce a time of more prosperity for the Island and more comfort for the missionaries. I believe also it will be a time of greater prosperity for the Church.

"On the evening of the entrance of the Japanese, we called on Brigadier-General Yamaguchi. We had a long conversation with him, in which, amongst other matters, we remonstrated with him about the rough and improper behavior of some of the soldiers. He took what we said in good part, and assured us that order would soon be restored. The Chinese say (and I dare say there is some truth in the remark) that our presence among them has made things easier for them than it would otherwise have been.

"The third of this month was the Emperor's birthday, and we, along with other foreigners, were invited to a reception to be held by Count Kahayama, Governor of the Island. Unfortunately, the third was a Sabbath, and we wrote declining. On Wednesday we called at his Yamen to express our regrets that we could not be present. He seemed fully to understand and appreciate our action. He then thanked us (as all the officers whom we have met have done) for our action is going out to meet their forces and convey the invitation of the Chinese to take peaceable possession of the city, whereby much bloodshed and destruction of property has been avoided."

A little later however there came a note of sorrow. Seven of the native Christians of Kagi were unjustly charged by the "Black Flags" with being the allies and friends of Japan and were executed without trial and all their property burned. Formosa too has now her martyr roll.

The Jews.—IN AN able article in the *North American Review* the Rev. Dr. Mendes makes the following remarkable references to the restoration of the Jews to Palestine:

"The mere suggestion of this opens a vista of practical results of tremendous importance, if we will only pause to merely glance at them, for it means:—(a) The solution of the vexed Eastern question, the political rivalries and jealousies in the East. (b) The solution of religious rivalries and jealousies which affect the three great religious worlds of Catholic, Protestant and Greek Church. None can afford to have the other supreme in the land whose very dust is so sacred to all. (c) The erection of the Hebrew nation by the Powers into a neutral state, its boundaries prescribed by the Bible limitation (Gen. xv. 18-21; Deut. xi. 24). (d) The opening up of a vast commerce, for which the Hebrews are peculiarly qualified by commercial genius, and for which they are prepared by their commercial establishments in all countries, which would be maintained and continued (see Isa. xli. 9). Palestine, geographically, is the natural converging point of the trade route between two continents, Europe and Africa on one side, and two continents, Asia and Australia, on the other. Tyre, Sidon, Elath, Ezion-Geber, Beyrout, Haifa, and Acre among her ports would speedily become the London, Marseilles, New York, or Hamburg of the East. (e) It would mean the solution of the so-called Jewish question, whether it is Russian Pan-slav policy or Franco-German anti-Semitism which propounds it. (f) And it would mean the fulfilment of two Bible ideals of vital importance to humanity. The one is 'a house of prayer for all nations' (Isa. lvi. 7). This would mean the quickening of the idea of the brotherhood of man, recognizing the Father of all of us. And the other ideal would be the institution of a world's court of arbitration, when 'out of Zion shall go forth law, and He will judge between the nations and reprove many peoples; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against na-

tion, neither shall they learn war any more.' (Isa. ii. 3, 4; Micah iv. 2, 3.)"

The Islands.—THE LONDON MISSIONARY SOCIETY'S *Chronicle* gives, in a letter from the Rev. E. V. Cooper, of Samoa, a most touching account of the death of Margaret, the young queen of the island of Manua.

This good Christian girl was born on December 31st, 1872, and at the age of eighteen and a half years became Queen of Manua, being the thirty-fifth ruler of the group in the direct line from Moa, the first king of Manua. From before her anointing to the position of queen, Miss Young (daughter of Mr. and Mrs. A. Young) was a girl of quiet ways, of firm temperment, and very thoughtful; to these have been added the very marked trait of a sincere desire to live a Christian life. She will long be remembered by her people for her consistent Christian living, for her strong desire to govern as a Christian Ruler, and for the constant exercise of prudence in all public affairs. In September, without any signs of illness, she began to fade away. She was very happy in the feeling that the call had come to her, and with joy she responded. She did not cease reminding those about her of her Saviour. She observed to her pastor, on one of his visits: "God forbid that I should glory, save in the Cross of our Lord and Saviour Jesus Christ." On another occasion she reminded those about her of Christ's words: "I am the way, the truth, and the life." Some two hours before passing away, she took farewell of her parents and the rest of the family, and then requested her father to allow her chiefs and people (after an old native custom) to take her away. She was thereupon carried by the chiefs themselves to the Government House, and near to her own house, and there she was laid, surrounded in her last moments by hundreds of her people. She exhorted the chiefs and the people to live at peace always, to hold fast to the Kingdom of God that had come to them, and to be kind to God's servants, the pastors. Then she asked for a little service, and it was at the immediate conclusion of the prayer, as the "Amen" had been pronounced, her spirit took its flight, to be with God for evermore. She was greatly beloved, and her memory will long be revered in Manua.

Europe.—ONE OF the colporteurs of the British and Foreign Bible Society gives the following account of the work of a single Bible among the peasants of Galicia:

"In the autumn of 1893 a colporteur was climbing the woody hills of Galicia. He found in one of the huts a young forester whose leg had been crushed by the falling of a tree, and amputated, probably with the rude surgery of the nearest village. He was in mental as well as bodily agony. Is it an easy thing for youth, in the prime of earliest manhood, in the fulness of strength, in the dawn of ambition and of love, to turn from them all in a moment and enter the shadowy house of pain? The kind stranger spoke to him of the only source of comfort, and read with him some of the words of Divine peace. But the sympathy seemed to have

come too soon; the wound was too recent, and though at length he consented to have a Bible, his bearing was hopeless and defiant. A year passed and once again the colporteur found himself climbing the wooded path he climbed before. The scent of the pines, the hush of the forest, the clang at intervals of the distant axe, were all as they had been then. He entered the hut, and at the table, in an invalid chair, but wasted almost beyond recognition, he saw his friend. In that weary year the glory of youth had vanished, the pomps of human life had been hurried from the stage, the last shadow was unfolding itself and about to fall. He was absorbed in reading, and the colporteur noticed, with a strange awe, that he was studying the volume he had sold him a year before. His head at length was slowly lifted, the faded and sunken eye, could not at first recognize the stranger, but in a moment there shown in his face a light as if from heaven. 'And then,' writes the colporteur, 'he addressed me in words like these: 'I cannot express my gratitude that you brought me this Bible and thus led me to God. You gave yourself much trouble when you saw me in my misery to induce me to buy the Scriptures. This is my only comfort and I am happy, though I suffer fearfully. Since you were here my pain has greatly increased, but I am comforted, for I have found my Saviour, who so tenderly soothes all the heavy laden. I came to feel how miserable I was through my unbelief, but since I have known Jesus Christ I bear the load He lays on me. In His Word I find comfort and salvation.' 'I cannot tell,' the colporteur adds, 'what I felt. When the poor sufferer mentioned the Saviour's name his careworn face beamed with joy. A week later I returned, but the Lord had meanwhile taken the afflicted one home. His parents told me that during the last three days he repeatedly said, 'I long to die and be with the Lord.' His last word was—'Lord Jesus!'"

The Bible.—THE AMERICAN BIBLE SOCIETY has prepared a new translation of the Spanish Bible. Mr. Pratt, the translator, has been a missionary in Mexico, and Cuba, is a good Spanish scholar, and the work which he has done will reach forty millions of people who speak the Spanish language.

A CONTEMPORARY finds in the lives of eighteen eminent missionaries light upon the problem of how the Holy Spirit designates those whom He would separate for work on the foreign field. By the direct call is meant that in which the person called is not conscious of any active intervention between the voice of God and the conviction of his soul. The meditated call is that in which the voice of God reaches the person through the agency of some third person. The inferred call is of the nature of a personal judgment as to God's will; it is an inference from providential facts. In the first class the writer places Judson, Moffat, Thoburn and J. Hudson Taylor; in the second, Brainard, Schwartz, Martyn, Williams, Duff and Patteson; in the third, Eliot, Egede, Carey, Morrison, Livingstone, Mackay, Paton and Gilmour.

CORRESPONDENCE

Report from Central China.

THE following is a brief summary of the reports for 1895 of the missionaries at our Central China station:

Miss Myers reports of the Women's Industrial Class, that this class had been carried on twice a week, and they teach them sewing. The former part of the year the attendance was more than at the later, because they made a rule to have them attend the meeting also. Some listen attentively, and one says that she believes in Jesus, but has not yet confessed Him openly.

Misses Von Gunten, Hawkins, Catlin, Myers and the Chinese Bible woman, Hol, have labored here.

Miss Catlin reports the school work, and says it has been a little flock. It is uphill work with the children though they like Sunday school. About the middle of November Miss Catlin took up this work. Miss Ekval had been there before. She thanks the Lord for the fruit in promise.

Mr. and Mrs. Z. Chas. Beals report for the Home that they praise God that no serious sickness has been amongst them, and their English and Chinese meetings have been blessed.

Misses Mabel and Bertha Cassidy says that they have been very happy at school, and have a praying band, which was formed for their own class, but many others have joined, and they now number twenty-three. Three girls at the school have been converted. They ask our prayers for this band.

Miss Ella Hawkins writes that she praises God for the seed sowing in the Wuhu school and for a trip into the interior by boat, also that she is being blessed in the study of the language.

Rev. Mr. Nichols writes with praise for the healing of his head and for the time spent in the United States. Since October he and Mrs. Nichols had been living at the Onan Chapel, and still continued to praise for the meeting and street services, which were very encouraging. There have been four baptized and four who are inquiring. The outlook is very bright.

From Ta T'ong, Mr. J. C. Howe reports a large ingathering of souls. Eighteen souls during the past two years have come to the Lord, and during the past year thirty-five have made profession of faith, and thirty of this number have shown the work of the Spirit in their lives. Of these thirty, twenty-seven are men and three are women.

One interesting fact is that five of the converts are Hunan people. We quote a portion of this report:

"There have been five (5) baptisms during the year, two men and three boys. There are also a number preparing for baptism next spring. These thirty converts consist of teachers, merchants, fishmongers, artisans, servants, coolies, gamblers and fortune-tellers. Some are well-off and some are poor. One young man has lost his position because of the gospel. We also praise God that we have been allowed to personally see the opening up of two walled cities, (and the beginnings of several

openings for out stations). Tsing Iang and T'ong Ling are both hsien cities and centers of government. Tsing Iang is fifteen miles to the South and T'ong Ling thirteen miles to the Northeast of Ta T'ong."

God has also given us souls in both of these places during the past year.

The boys' school opened the first of the Chinese year with five students, but it had to be closed in November, there being only two boys in attendance, the teachers services being needed in evangelistic work.

The native helpers during the year have consisted of two evangelists, teacher for school, and two Biblemen.

Mr. Martin Ekval, reports from Wu Chang with a note of praise for the baptism of four men. They have also two native helpers from the province of Hunan. It is a very encouraging report, pray for them.

Mr. L. Kristensen, who is with Mr. M. Ekval, says that the Boys' School is progressing, also when he took the itinerating trip to Sha-Shi, he sold 2,000 tracts and gospels, and the people were friendly.

Mr. J. Helgesen in Han-Shan hsien, reports that they have had some testing to get a station established, but many tracts and gospels have been sold. Pray for this field.

Mr. W. W. Simpson, writes from Tao Cheo, in Thibet, that there was a permanent station established there in April, for which there is real praise. There is a general spirit of inquiry and they can also reach the Mohammedans and Chinese. A large Thibetan district under their own government is open for work. Pray for them. Mr. Christie is also there.

Miss Eliza Von Gunten, says that at Nanking, there is a great spirit of inquiry and as many as fifty women come to learn about the truth, many of their hearts are touched. It is a rich field.

Mrs. H. Nichols, reports that she has much praise in her heart for the ministering in the Home, and for the trip to America, and asks prayers for the Hunan work. Mr. Birrel says that he has been in Han Shan and Wuhu, and praises for the manifest blessing in both places. There were four baptisms in Wuhu, and indications at Han Shan of God's working.

Miss Mary Parmenter, praises God in leading her to China and to Nan-chi, where she with Miss Van Gunten, and Miss Larsson are settling.

Miss Larsson reports that some of her time has been spent in visiting from house to house with blessing and the language is being acquired.

Mrs. Simpson nee Ekval praises the Lord for His working in the school work, the visiting and the inland trip.

Miss Galbraith praises God for the waiting days and the study of the language, and for recent deliverance in her body.

Mr. Jas. Smith reports that he has had some physical testings. Praises God for the opportunity to sell tracts and gospels.

Mr. Shier praises God that he has been able to speak some for Him and for the study that is favorably progressing. He has also taken an inland trip with some brethren.

Mr. David P. Ekval writes, that he has

devoted nearly all his time to study and helped in filling up the Home in Nanchi. The Lord has been with him in power.

Mr. E. D. Chapin, praises God that after two months in China he was able to speak some, having learned the language when in that country as a boy. One of the coolies who accompanied him and Bro. Smith on a tour was graciously saved. He praises God for His leading.

The Misses Oviatt, have been in China but a short time, and praise God for His help in the study of the language.

Miss Rhind thanks the Lord for His healing and for the privilege of witnessing for Christ.

Mr. Wm. Chantz recently arrived in China, has already begun to study the language with praise for God's help.

Requests for Prayer

On account of lack of space we have decided to condense the requests of our friends more than we have been doing. Those whose letters reach us before Thursday of each week may be sure of having their request or note of praise appear in the issue of the following Wednesday.

Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 319 West 42d Street, New York City.

All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose a stamped envelope or stamp.

SALVATION.

Pray for:—

Full salvation of a mother, yielding to temptation, and that the whole family may be saved and united; salvation of a husband and two brothers, one given up to drink; salvation of a young man in Carbondale and consecration; salvation of a young man in Vermont yielding to the enemy; confession of God for an old man, once a professor, in Vermont; complete salvation and temporal relief through permanent position, or, as He wills; full salvation for a young man in Kansas, and that two workers may be filled with the Spirit; conversion of three girls and one boy in Minnesota, and fullness of the Spirit for the Master's guidance.

BAPTISM OF THE SPIRIT.

Pray for:—

Spiritual rightness and the health Christ gives, for a dear one in New Hampshire; baptism of the Spirit for business and financial guidance for a brother in Southern California, and healing for the daughter, temporal blessing for all; the baptism with the Holy Ghost for an earnest home missionary, in Minnesota; full sanctification for one in Wisconsin; full sanctification for a sister in Texas, and an outpouring of the Spirit on a church; more liberty in the Spirit for a husband and wife, and sanctification of two sons.

HEALING.

Pray for:—

Perfect healing for a dear daughter in Pennsylvania, and a desire to confess Divine healing for God's glory to be given a sister, strengthening of eyesight and temporal help for another; Divine healing for a dear sufferer, and for another threatened with cancer and consumption; healing of a fibroid tumor and other diseases for a dear daughter; full restoration to health for one

in Santa Rosa, Cal., and manifest guidance of the Lord; healing of an only brother, and God's working in the affairs of the aged sisters; complete healing of asthma for a dear brother in Ohio, oh, pray; complete healing for service for a dear Christian Alliance worker in Ohio; perfect healing of muscular rheumatism for a sufferer in Chicago; restoration of hearing to a Christian and spiritual illumination; healing of an abscess and His fullness for a dear one; healing of a sister from general debility and a cough, and full deliverance and blessing on two young men; complete healing of a pastor and wife in Kentucky, for service; full endowment of strength and grace for all, for a dear wife in Tennessee; perfect healing, for a brother in Colorado, also, blessing.

TEMPORAL RELIEF.

Pray for:—

Financial help for an old soldier, a Christian, in Michigan; light on financial difficulty, and conversion of the guilty party; financial prosperity for a dear one in Ohio, to glorify God; Divine deliverance in great financial difficulty and seeming defeat; financial aid for two families in Brooklyn, and a family in Plainfield, N. J.; temporal help for education, for a worker in Fish-kill; employment and financial aid for an earnest Christian in Boston.

PRATSES.

For instantaneous healing of a painful swelling, for a sister in Lansingburg, N. Y., in answer to the "prayer of faith" and obedience to Jas. v. 14, 15.

For blessed infilling of the Spirit, and clear and direct leadings from Him, from a sister in South Bend, Wisconsin.

For temporal and spiritual blessing for a husband and wife in Minnesota.

For miraculous restoration of a dear brother in Portland, Oregon, from perfect helplessness.

PRAYER UNION FOR THE WORLD.

The noon hour is especially set apart for these requests.

CHINA.

Praise for the report of our stations in Central China. (See correspondence column.)

AFRICA.

Pray for the two advance movements into the Soudan and Congo.

Pray for the health of all our missionaries in Africa.

For the outgoing Congo party expecting to leave in April.

For several thousand dollars to provide steam launches and other equipments for the advance into the Soudan.

INDIA.

Pray that all our missionaries may have a special baptism of the Holy Spirit for health of body and courage for the hot season, commencing soon.

SOUTH AMERICA.

Pray for special blessing on the opening up of our work in Venezuela, under Misses White and Lanman.

For the opening up of special mission work for the Indians of that continent.

TESTIMONIES

All Praise to God.

WHITTIER, COL., February 5, 1896.

Dear Editor:

Seven years ago the dear Lord blessedly sanctified my soul, manifesting Himself to me so wonderfully in different ways, filling me with His love, and teaching me His will concerning me. I certainly thought I had reached the climax. Months rolled blessedly by, and years came and went. I surely was made to know that "there yet remaineth a rest to the people of God," and "we which believe do enter into rest;" but I noticed a longing, a yearning, creeping into my soul, which grew more and more intense until it amounted to real, deep, pungent conviction. I would say, "Lord, what is it, what can be the matter? I am Thy child; I don't understand Thee," and so I struggled on until, on the sixth day of last December, the Holy Ghost suddenly came to His temple. Oh, then I understood! He so blessedly showed me how He was just woven into my very mortal being so that He became part of me. We were made one. He came to stay for ever and ever. Could there be anything more blessed than this, the real Person of the Holy Ghost of God abiding in me? Bless His name forever.

I cannot tell you how very real, and how very personal He is. He tells me of Jesus and bids me speak of Him. Could there be anything more blessed? Oh, I am delighted with Him. I don't want anything any better. I understand now so much better than ever before how that the Holy Ghost wants each of us to Himself, and wants us to receive Him.

Beloved, don't be as dull as I was; let the blessings go and take Him right away. Don't impose on His love as I did. I have found that He is so much better than the blessings alone. Don't trifle with God's love.

ESTHER BUTLER,
Whittier, Col.

The Goodness of God.

I HAD been an invalid for several years. Had heart trouble, convulsions, extreme nervousness, dyspepsia, and along with other ailments I was at times almost insane. But "thanks be unto God for His unspeakable Gift." The Lord has wonderfully healed me. And how simple as well as wonderful! Through faith in His name I was made strong, yea the faith which is by Him hath given me this perfect soundness in the presence of all. Acts iii. 16.

I am now able to do my own work with two small children. Praise His name for deliverance from sin and sickness!

One doctor made 333 visits to see me, but with very little avail. Six other physicians attended me at different times. Now Christ is my Physician, my Sanctifier and my coming King. "Oh, that men would praise the Lord for His wonderful works to the children of men." I love to tell others of the goodness of God. Let the suffering ones

reading this testimony, look away from everything else unto Jesus. He is the same to-day, and heals all manner of diseases. Heb. xii. 8; Matt. ix. 35; viii. 16, 17; III. John 2.

Our little boy had scarlet fever. We had had no doctor, the Lord healed him in answer to prayer. He uses me in a humble way among the sick, and it is such a joy to me to work for Him, who has done so much for me.

I write this brief account of the Lord's doings for His glory, and that it may be used to help others.

I read the CHRISTIAN ALLIANCE, and it is bread from heaven to my soul.

Yours in Christ,

MRS. LIZZIE WAGNER.

Martinsburg, Pa.

QUERIES

QUERY.—What are we to understand by John xx. 23: "Whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained unto them?"

ANSWER.—There seems to be no doubt that this refers to the authority given to the Church of Christ in the way of discipline. When the Christian congregation is constituted in the name of the Lord Jesus Christ, it is authorized to act in His stead, and when, in the exercise of its authority, it administers discipline to the unworthy and disobedient He has told us that He will confirm it as such, and visit His judgments upon the impenitent that have thus been dealt with. And then, when the transgressor repents, He has given His Church the right to restore and He will also follow it up by His forgiveness.

This is all most clearly taught in I. Corinthians v. 3-5, where the Church in Corinth is commanded to meet together and exercise this authority and discipline; and then again in II. Corinthians ii. 6-10, we find the same authority commanded to be exercised in the restoring and forgiving of the transgressor who had been thus dealt with. All this is to be done "in the person of Christ," and is confirmed by His authority and power.

QUERY.—Are all the Jews finally to be brought to accept Jesus and to be saved?

ANSWER.—The teaching of the Scriptures in many places is that Israel will return to their own land in unbelief, and that after Christ's coming they shall all be brought to accept Him; meanwhile, there is a remnant through the ages, continually coming to Him and accepting Him, but the whole nation will be brought to Christ at His coming. Romans ii. 5 and ii. 26 are quite clear in their statement of these truths.

QUERY.—A correspondent asks us about the Canary Islands.

ANSWER.—They lie in the North Atlantic Ocean, off the coast of Africa, in latitude 28, and longitude 13, to 18 West.

Missionaries of the International Missionary Alliance.

AFRICA.

Congo Mission.—Rev. M. H. Reid, Superintendent, Ngangila, Congo Free State.

Stations Occupied.—Cabinda, Boma, Ngangila, Vungu, Kiama, Mazinga, Maduda, Dyema, Kin-konzi.

Missionaries on the Field.—Mr. and Mrs. John Symington, Mr. and Mrs. Henry D. Campbell, Mr. and Mrs. Charles Ave, Messrs. W. A. Cramer, John Bullerkist, Alex. McDonald, Gabriel Maguire, Wm. Raff, Robert Page, Alf. Robb, G. W. Egerton, Thomas B. Townsend, Broome P. Smith, B. O. Hazzard, Wm. Wallbrook, Jorgensen; Misses Louise Muck, Marion Peacock, Annie Lusch, Emma Classen, Thompson, Barram, J. Harris, C. Seltz, E. Oberacker, Yahraus; Mr. and Mrs. Irons; seven evangelists.

At Home.—A. P. Woodcock, L. S. Gardner, W. N. Macomber,

SOUDAN MISSION.—Mr. E. Kingman, Superintendent, Freetown, Sierra Leone.

Stations Occupied.—Magbele, Ro Bethel, Makomp, Tubabudugo.

Missionaries on the Field.—Rev. Roy Coddling, Messrs. H. W. Hubby, F. E. Swenson, Mr. and Mrs. W. E. Shoobridge, C. A. Mitchell, W. O. Walker, J. Hall-Smith, Matthew Francis, Mr. and Mrs. J. L. Trice, Mr. Alvin Wendel, Mr. and Mrs. Chrisman (native workers).

Recently Appointed.—Messrs. Howard Smith, Fred. K. Smith, W. H. Seipel and J. McNinch, Miss Maggie Brown.

INDIA.

Rev. M. B. Fuller, General Superintendent, Akola, Berar.

BERAR.—Stations Occupied.—Akola, Khamgaon, Shegaon, Buldana, Amraoti, Murtizaphr, Chandur. **KHANDESH.**—Jalgaon, Chalisgaon, Pachora. **GUJARAT.**—Ahamedabad, Kalra, Kapadvanj. **BOMBAY.**—Bombay.

Missionaries on the Field.—Mr. and Mrs. M. B. Fuller, Rev. M. J. and Mrs. Garrison, Mrs. Simmons, Mr. and Mrs. Wm. Ramsay, Mr. and Mrs. Peter Neilson, Mr. John Rodgers, Mr. and Mrs. Richard Stanley, Mr. and Mrs. Martin Wood, Mr. and Mrs. King, Mr. and Mrs. Wm. Franklin, Mr. and Mrs. Gutteridge, Mr. and Mrs. Wm. Bannister, Mr. and Mrs. Donald Heron, Mr. and Mrs. George Woodward, Misses Mary Olmstead, Carrie Bates, Mary Goss, Edith A. Brooks, Anderson, Mary E. Miller, V. Case, Annie L. France, Kate G. Park, Emma M. Smiley, Lucy J. Holmes, Blanche Petrie, Sarah J. Montgomery, Della M. Grover, Lottie M. Mahaffey, Hattie M. Mallory, Annie Seasholtz, Rev. Carl Erickson, Messrs. F. E. Dutton, J. D. McGlashen, Andrew Johnson, George Carroll, John W. Johnston, Charles C. Lenih, Christian Borup, Sidney Hamilton, Howa d Andrews, Wm. Moyser, Francis M. Back, Cutler, Mrs. Miller and seven native workers.

At Home.—Mrs. James Foster.

Under Appointment.—Misses Alice O'Hara Grace Funk, Alice Yoder, Annie Giles, S. A. Jaffrey and Mr. E. Schellender.

CHINA.

Rev. D. W. Lelecheur, General Superintendent, Wuhu, China.

CENTRAL CHINA.—Stations Occupied.—Wuhu, Wuchang, Ta-tung, Han San.

Missionaries on the Field.—Rev. D. W. Lelecheur, Rev. and Mrs. Howard Nichols, Mr. E. J. Baker, Mr. and Mrs. Beale, Misses M. Meyers, E. Van Gunten, H. E. Galbraith, M. F. Parmenter, F. H. Catlin, E. E. Hawkins, Mrs. Rhind, Messrs. James Howe, Matthew Birrell, Martin Ekvali, H. Erickson, H. Helgesen, David P. Ekvali, James Smith, Albert L. Shier, Misses E. Larsen, M. Oviatt, G. Oviatt, Messrs. Krestensen, W. Shantz, E. H. Chapin.

At Home.—Miss Mary A. Funk.

Under Appointment.—Mr. Drysdale, Mrs. Drysdale, Miss E. F. Miller, Mr. W. Meade, Miss E. Farr, Miss Grout.

SOUTH CHINA.—Stations Occupied.—Macao, Pakhoi, Quangsi.

Missionaries on the Field.—Rev. and Mrs. O. H. Reeves, Messrs. A. Howden, J. Fee, J. B. Quick, Alex. O'Brien, and Fritz Christopherson, Dr. Robt. H. Glove, Martin L. Landis; Misses A. L. Landis, M. B. Doner, E. E. Glover, R. Jaffray, I. Hess, Mrs. I. Hess, Miss Alice Landis.

Under Appointment.—Messrs. Milton Anderson,

NORTH CHINA (the Swedes).—Stations Occupied.—Kuei-hua-chieng, Peh sie ts'i, Peh ribohshao, Rishih kia ts'i, To-to Cheng, Ts'ingshuiho ts'i, Ta-tsai, Pao-teo, Sa-ri-ts'ing, Salatsi, Fen-chen, Ninghsiafu, Wang u-fu ov Ning-hsia, King Ki-pai, Ping-loh, Shen-mo, Uago, Mongolia.

Missionaries on the Field.—Mr. and Mrs. Emil Olsen, Mr. Charles Nordling, Mr. Charles Hultberg, Mr. Frans. Aug. Larsen, Mr. Nils Kullgren, Mr. Wilhelm Noren, Mr. Carl Gustaf Soderbom, Mr. Edwin Johan Anderson, Mr. Carl Fredric Lundquist, Mr. Johan H. Swordson, Mr. Albert Anderson, Mr. Charles Hill, Mr. Olof Bingmark, Mr. Peter E. Ehn, Mr. Alfred Fagerholm, Mr. Peter A. Ogren, Mr. Emil Jacobson, Mr. and Mrs. Magnus L. Book, Mr. Pini quist, Mr. Sjolined, Mr. O. F. Newstrom, Mr. Ludvig Erickson, Mr. and Mrs. K. G. Helleberg, Mrs. Nils Kullgren, Mrs. Frithiof Sjolund, Mrs. Albert Anderson, Mrs. Eric Pihlquist, Miss Mary Engh, Miss Elizabeth Erickson, Miss Anna Alsterlend, Miss Augusta Brohn, Miss Helen Berg, Miss Ingeborg Anderson, Miss Charlotte Larsen, Miss Ida Skoglund, Miss Olivia Bloomberg, Miss Hilma Oxelquist, Miss Emma M. Hasselberg.

Under Appointment.—Messrs. Carl Peterson, Fred Wenberg, Otto Oberg, Manton Nustrom, Carl York, Carl Nelson, Oskar Olson, August Erickson, Misses Sallie Malmstrom, Laura Hansen, Matilda Johansson, Hilda Larson, Elizabeth Jacobson, Annie Johansson, Annie Lindquist, Annie Anderson.

PEKIN MISSION.—Miss D. M. Douw, Miss Annie Gowans, Miss Mary Rodgers.

THIBET MISSION.—Rev. W. W. Simpson and Mrs. Simpson, Mr. Wm. Christie, Mr. Shields.

TIENSIN.—Mr. and Mrs. Woodbery.

JAPAN.

Rev. T. W. Gulick, Superintendent.

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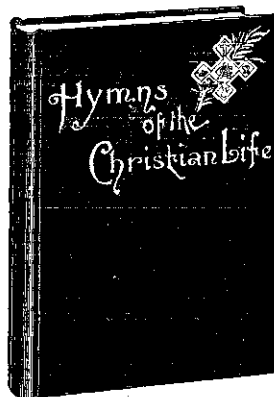
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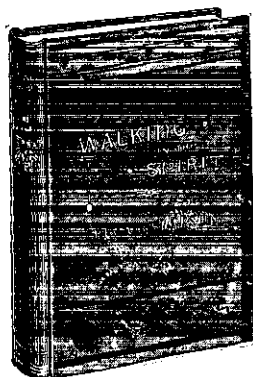
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